

STUDENT RELIGION

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INTRODUCTION

In this study, certain aspects of the religious attitudes of students were examined in order to ascertain the nature and importance of student religiosity at this University. Changes in religious beliefs and practices were also looked at, as were relationships between the various dimensions of religion and selected background variables.

A survey of this nature, as far as is known, has not previously been carried out in a New Zealand University, and only a few such studies have been conducted in Australia and Britain. Most such surveys are North American in origin.

The comparability of data gathered in different cultural contexts is limited, because different atmospheres prevail at the Universities and because different concepts are used to measure religiosity. These concepts may also have different meanings in different countries. For this reason only an analysis of religion at a New Zealand University can fully portray, in an authentic manner, the extent and nature of

religious feeling amongst New Zealand students. Only a properly conducted research study can establish the validity of speculative claims, such as that Atheism, and at the least, lack of any religious belief, is widespread within the Universities.

Religion is an important area of analysis in that it may be a means of transmitting values which give meaning to a persons life, and which can affect areas of belief and behaviour other than the purely religious. The most profound questions of a persons life may be conceived in terms of religious symbols, and the values which are formed have been found to persist long after students leave University. Nelson¹, (1956) for example, found that attitudes held in college persisted for at least fourteen years.

The area which religion covers is diverse, and it is often difficult to draw the line between religion and other belief systems which

1.

E. N. P. Nelson, "Patterns of religious attitude shift from College to fourteen years later," Psych. monographs : general and applied, 70. 424, 1956.

are only marginally religious. Because of this diversity many "hidden religions" (Yinger² 1970) are overlooked, and too often only the more traditional religions are examined. Yinger goes as far as thinking of nearly everyone as being religious in that nearly everyone has some ultimate concern in life.

The following section, (Part I), looks in more detail at the various definitions and dimensions of religion.

PART I

DEFINITIONS AND DIMENSIONS OF RELIGION

A. DEFINITIONS OF RELIGION.

The definition of religion is a changing one both in terms of sociological formulations and within religious institutions themselves. Theorists have emphasised different aspects of religion as being of most importance.

Durkheim³ (1915) saw religion not as

². J.M. Yinger, The Scientific Study of Religion, (The Macmillan Company Collier - Macmillan Limited, London), 1970.

a survival from the past, but as a necessary part of all societies, since religious participation was a means by which social unity was regularly sanctified and upheld.

Weber⁴ (1963) was more concerned with the influence religion had on other aspects of society, (notably the economic sphere), and on social change. But he noted that religion was man's basic understanding, (at any moment in history), of himself, of the world in which he lived, and of how life should be lived.

Religion therefore gave meaning to life by dealing rationally with its irrationalities, and this important observation was adopted in the work of later cultural anthropologists, notably Malinowski.

Tillich⁵ (1963) defines religion functionally; in terms of what religion does for man. Whatever concerns man most is his religion.

3. E. Durkheim, The Elementary Forms of Religious Life (Allan and Urwin, London) 1915.

4. M. Weber, The Sociology of Religion (Beacon, Boston) 1963.

This definition includes an awareness and interest in the continuing recurrent, permanent problems of human existence, as contrasted with specific problems. Ideally, there should also be rites and shared beliefs relevant to this awareness, and groups that are organized around these to teach and maintain the religion. The difficulty in such a definition however, lies in how to compare one persons ultimate concern with anothers.

Yinger used a functional definition of religion which included non-theistic as well as theistic systems of belief, and secular ideologies such as those of contemporary humanists.

Bertrand Russel and Aldous Huxley.

Functional definitions of religion then, instead of asking if a person is religious, asks how are they religious. The question arises though, in having such a broad definition, especially when seen in the way the role of the church itself has

5. P. Tillich, Christianity and the Encounter of the World (Columbia University Press, New York), 1963

changed, whether in fact these concepts are being transformed in such a way as to make their presence in a secular society more acceptable. In a pluralistic setting man can now choose which religion he will belong to. Religion can no longer be imposed but must be marketed. Berger⁶ (1967) views religion in this way, as a consumer commodity which is more easily marketed if shown to be more relevant to private life (especially the family), where it is now located. The churches in particular often appear to go to great lengths to make themselves acceptable by being involved in more and more secular activities.

Opinions differ therefore as to the precise elements of religion. There is usually an aspect that seeks to explain the universe and man's relationship to it, to explain the mysteries of life and death. These beliefs may be of a more orthodox kind, as found in the major traditional religions, or may encompass more secular elements. There is often a sacred element, a divine, less visible, higher reality, to which man relates. Religion

6. P.L. Berger, The Sacred Canopy (C.A. Watts and Co., Limited, London) 1967.

frequently aims to give meaning to a persons life and often provides some system of ethics to live by. There are practices derived from the beliefs which are usually shared by a group.

Yinger sees these shared religious beliefs and practices as variables, not attributes. The religious quality is present to a greater or lesser degree. However, he believes that if one of these aspects is missing religion is not there in its fullest sense. This need not be so, for the intensity of each dimension and its meaning to the individual is also of importance. Unfortunately this is often difficult to measure. A person may be more religious on just one dimension than on many put together. For example, in some cases it is difficult to ascertain the motivation behind church attendance. Thus the religious quality on this dimension may appear to be present when in fact it is only superficially so. Many private systems of belief, legitimately called religious, may also have greater consequences for behaviour than shared beliefs.

The problem that remains is that of how many of these aspects should be covered in any

one study to give an adequate conceptualization, and therefore picture of religion ?

B. THE MULTIDIMENSIONAL NATURE OF RELIGION.

There has been continuous discussion among sociologists of religion as to what comprises an adequate measure of religious commitment. The view taken in this study is that to cover the variety of ways in which religion is expressed it is necessary to include in any one survey as many dimensions of religion as possible.

Only a small portion of previous research has attempted to measure religion in a multi-dimensional manner. Most studies have treated religion as a uni or bi-dimensional phenomena, concentrating on belief, or at the most, including only belief and practice dimensions, and from this, they have drawn conclusions as to the "religiousness" of particular groups.

The weakness of using only one or two dimensions becomes evident in studies which compare religion with secular variables. For example, Finner and Gamache⁷ (1969) found that purely religious group membership failed to

differentiate between types of attitude towards induced abortion, but they found significant relationships between a multi-dimensional measure of religion and such attitudes. Several dimensions are necessary, not only because of the phenomena's complexity, but also because of the possibility of bias along any single dimension of a measurement instrument.

Belief in the usefulness of a multi-dimensional approach has its origin in the work of James⁸ (1936) and Durkheim. However, actual attempts at identifying and measuring such dimensions are primarily attributed to Glock and Stark⁹ (1965) and Lenski¹⁰ (1961). A few more recent attempts to measure religion multi-dimensionally have been made by Cline and Richards¹¹ (1965),

7. S. L. Finner and J. D. Gamache, "The relation between religious commitment and attitudes towards induced abortion," Soc. Analysis, 30, 1, 1969.

8. W. James, The Varieties of Religious Experience, (Random House, New York) 1936.

9. C. Y. Glock, and R. Stark, Religion and Society in Tension (Rand McNally, Chicago) 1965.

15.

Fukuyama^{12.} (1961), and King^{13.} (1968).

Glock outlines five dimensions of religion which he claims are necessary for an adequate study of religion : belief, ritual (e.g., church attendance), experiential (e.g., feelings of contact with divinity), consequential (e.g., acts in everyday life), and knowledge. The assumption of this last dimension is that higher religiousness will be associated with a greater degree of knowledge of basic tenets and beliefs of particular faiths. The types of questions usually asked

10. G. Lenski, The Religious Factor (Doubleday and Co., New York) 1961

11. V. B. Cline, and J. M. Richards Jr., "A factor-analytic study of religious belief and behaviour," J. Personality and Soc. Psych., 1, 1965, 569 - 578.

12. Y. Fukuyama, "The major dimensions of church membership," Review of Religious Research, 2, 1961, 154 - 161.

13. W. L. King, Introduction to Religion (Harper and Row, New York) 1968.

to tap this dimension cover biblical content, expected practices, and the organization of the respondents church.

The religious knowledge dimension has sometimes been found to be indistinguishable from the belief dimension (Campbell and Magill)¹⁴ (1968). There is also the possibility that this dimension could be confounded when using a university sample. Course material may provide knowledge on religion to many students which may not give a true indication of their religiosity. A dimension of this nature would also be difficult to measure using survey techniques and is more suitable for interview situations where there is less likelihood of respondents consulting information that could assist in answering such a question. For these reasons, the knowledge dimension was not used in this study.

Glock's five dimensions have been shown in various studies to be closely associated.

¹⁴D. F. Campbell and D. W. Magill, "Religious involvement and intellectuality among university students," Soc. Analysis, 29, 2, 1968, 79.

Cardwell¹⁵. (1969) found that each of the five sub-scales were highly correlated with a composite measure of religious commitment, but the dimensions were also independent enough for each of them to measure a different aspect of religion. However, Campbell, et. al. found intercorrelations between the dimension to be not as high, suggesting that some of the dimensions may reflect qualitatively different measures of religiosity. Fukuyama also found that those high on the ritual dimension were low on belief and experiential dimensions. It appears therefore that a person can be highly involved on one dimension but not on another.

Yinger has suggested that these five dimensions of Glock's may in fact prove insufficient in the future as religious systems tend to become less coherent in "multi-religious mobile urban societies" (p. 27).

Moberg¹⁶. (1967) also found fault with Glock's

15.

J.P. Cardwell, "The relationship between religious commitment and premarital sexual permissiveness : a five dimensional analysis." Soc. Analysis, 20, 2, 1969.

system. He believed an essential element was missing, an aspect which he called a spiritual component. This was not just a sixth dimension, but was akin to faith, revelation, or insight, and when present ran through all the other dimensions colouring them. Such an element, (if it exists), may be difficult to detect in a postal questionnaire.

Glock's dimensions would seem to constitute the minimal elements of any religious system, and the belief, practice, experiential and consequential aspects of his multi-dimensional model were used in this study.

Seven measures of belief were used : religious belief, which the respondent defined, belief in God, defined, and interpretation of Christian and Biblical beliefs. The specific Bible teachings investigated were : was Jesus the Son of God, the Trinity, resurrection, armageddon, and belief in immortality. The respondent was also asked if he was a member

16.

D.O. Moberg, "The encounter of scientific and religious values pertinent to man's spiritual nature," Soc. Analysis, 28, 1967, 22-23.

of a religious group, and if so which one.

Tillich's broader conception of religious belief was also included in this dimension, i.e., what was the respondents' ultimate concern. The need to have some sort of religious belief was also investigated.

The belief dimension was extended to include attitude and interest in religion. Attitude included : attitude towards God, i.e., had the concept of God been replaced, attitude towards the function of the church today, towards the Bible, towards religious education for children and what form this should take. Two questions were given on interest in religion, one related to church issues, the other to religious problems of a more philosophical nature.

The practical dimension consisted of four main areas : church attendance, and whether or not this was outside the formal structure of the church. Was the respondent a member of the Children of God Movement i.e., a "Jesus Freak."

Three indicators of involvement in religious practices were used: social activity associated with the church, financial contributions towards the church, and whether

the respondent was a member of a university religious group.

Questions on spiritual exercises included: prayer, meditation, and the use of telling beads.

The respondent was also asked whether he read the Bible, and how often, and what type of other religious books he read.

Two indicators of religious experience were used, and another question on drugs as a legitimate form of obtaining a religious experience.

Three items were used to measure the consequential dimension : one on the influence religion had on the respondent's life, one on the necessity of a personal religious or ethical system, and the other on the influence that moral behaviour had on the quality of future existence. Students political beliefs when linked to their religious beliefs were also used to measure this dimension.

The complete description of concepts used to measure religion and the related background variables and corresponding question numbers are outlined in appendix II.

The next section, (Part II), discusses in more detail the dimensions used in this study,

and previous findings in this area.

PART II

PREVIOUS RESEARCH

Studies on student religion are part of a growing academic interest in the effects of higher education. Large scale investigations, mainly in America, are attempting to assess what type of students are attracted to what types universities, and the effects of college socialization experiences upon their attitudes, opinions and beliefs. Although there are few explicitly religious questions in most of these studies, there has also been an increase in the number of more modest studies dealing with specifically religious questions.

However, the findings of these studies are often contradictory, possibly because different measuring instruments are employed, and varying religious dimensions examined, but most studies have found that university students are moderately religious, neither strongly believing or disbelieving, that they are not as religious as students used to be, and that there

also occurs a loss of faith at university, especially a turning away from traditional religion.

An analysis of many studies in this area found that although the trend towards loss of faith at university was manifest, the mean changes were often not large. In about a third of the studies showing declining student religiosity, differences were not statistically significant (Feldman and Newcombe¹⁷ 1970, considered only those studies that had given results of statistical tests of significance).

Moreover, some studies have found a revival of religion at the universities. Greeley¹⁸ (1969) found that religious commitment had increased, but the beliefs were mostly in a non-traditional direction. Other studies which have found a revival have frequently been conducted at denominational colleges.

There may be some difficulty in comparing contemporary research with studies conducted in 17.

K.A. Feldman and T.M. Newcombe, The Impact of College Students (Jossey - Bass Inc., San Francisco, Vol. 1) 1970.

this area several decades ago, if the wider community's conception of religion has changed such that the persons identified as being "religious" now may differ from the "religious" person of the past. Jones^{19.} (1970) believes religious attitudes would now be founded upon different psychological and sociological basis than those of the 40's or 50's.

Various reasons are given for the changes in religious commitment. For example ; the different atmospheres at different universities, different selection patterns, relationships with various background variables, (such as faculty or peer group orientation), the encouragement of critical and rational thought, are all thought to play a part.

Havens^{20.} (1963) has described the type of change that can occur when a student enters college or university.

... the college environment by its very proper demands on students - rationality,

18.

A.M. Greeley, "The religious behaviour of graduate students," J. Scientific Study of Religion, 5, 1965, 34 - 40.

19.

V. Jones, "Attitudes of College students and their changes : A 37 - year study," Genetic Psych., Monographs, 81, 1970.

independence from authority, refraining from permanent commitment - tends to nurture a split between the students rootage in the past and the attitudes, values and behaviours the college presents....

Students usually enter college with a stable set of beliefs...

But during the early college years much happens to upset this pleasant equilibrium : parental and community support are withdrawn and values are challenged by different ones of the college environment. The reaction to these challenges is diverse, but most students have to struggle to integrate these new and alien values into their personality structure, to recast them to permit such to occur, or to reject them entirely. In the course of their struggles students generally come to know themselves better...

20. J. Havens, The Changing climate of research on the college student and his religion," J. Scientific Study of Religion, 3, 1, 1963, 59 - 61.

It must not be forgotten that these changes, to some extent, are probably not just the result of a university education but part of a broader value change among middle-class youth, and even within the entire society. Marty, Rosenberg and Greeley²¹ (1968) conducted a nation-wide poll in 1965 which replicated a 1952 poll on religion, and found a small decline in traditional beliefs and practices. However, among the more affluent young people the decline was somewhat greater than in the total population. In discussing these results Hoge²² (1970) notes that the decline was almost as great as the decline he found at Dartmouth and Michigan Universities. from 1952 to 1968-69.

Opinions differ, (depending on the university at which the study was conducted) as to whether the changes that take place are for the better or worse. Hites²³ (1965) believes that it is in fact the aim of most universities to seek to influence the attitudes and values of its students. Whereas Birch²⁴ (1948)

²¹ M.E. Marty, S. F. Rosenberg, and A.M. Greeley
What Do We Believe ? (Meredith Press, New York)
1968.

in a commencement service address to students spoke of how they too readily threw aside their Christian beliefs while at university, and should rather set about reformulating them in the light of their enlarged knowledge.

The next section examines in more detail previous research within the various dimensions of religion being used in this investigation.

A. BELIEF

1. RELIGIOUS BELIEF.

Studies differ as to the number of students at each university who claim to hold some form of religious belief. Both high and low percentages have been found. When the percentages are

22. D. R. Hoge, "College Students' value patterns in the 1950's and 1960's" Soc. of Education, 44, 1970, 170-197.

23. R.W. Hites, "Change in religious attitudes during four years of College," J. Soc. Psychol., 66, 1965, 51-63.

24. L. C. Birch, Christian Commitment in the University (Modern Printing Co. Pty. Ltd. Melbourne) 1948.

small this need not mean that the students at that university have no religious beliefs, often the dimension used to measure religiosity in such cases has been that of denomination only.

Carlson²⁵ (1934) found 74% of students had religious beliefs. Dempsey and Pandey²⁶ (1967) using first year students found 86% held some religious belief. Poppleton and Pilkington²⁷ (1963) found 75%, and in a later study, (Pilkington, Poppleton and Robertshaw²⁸ 1964) found 76% of first year students had religious beliefs, as had 65% of third year students. Hoges figures were not quite so high, being 53-62% in his 1952 studies and 54% in 1968.

25.

H. B. Carlson, Attitudes of Undergraduate students, J. Soc. Psych., 5, 1934, 202-212.

26.

K. C. Dempsey, and J. Pandey, The Religious practices of first year university students, Aust. J. Soc. Issues, 3, 1, 1967, 1-8.

27.

P. K. Poppleton and G. W. Pilkington, The measurement of religious attitudes in a university population, Brit. J. Soc. Clin. Psych., 2, 1963, 26 - 36.

The types of religious beliefs held by students have been found to place an emphasis on ethical rather than theological Christianity, i.e., there is less commitment to traditional religious values. Roscoe²⁹ (1968) using a sample of 4,005 students found only 28% subscribed to traditional Christian concepts of God and the Bible. Arsenian³⁰ (1943) found that out of forty seven students who had changed their religious beliefs while at university twentynine said they had come to prefer an emphasis on the ethical aspects of the gospel, especially "the ethical relation of man to man," and how this was "expressed in daily living" (p. 347).

28. G.W. Pilkington, P.K. Poppleton and G. Robertshaw, Changes in religious attitudes and practices among students during university degree courses, 1964 (journal reference mislaid).

29. J.T. Roscoe, "American College students," College Student Survey, 2, 3, 1968, 49-53.

30. S. Arsenian, "Change in evaluative attitudes during four years of college." J. applied Psych., 27, 1943.

Hastings and Hoge^{31.} (1970) saw these trends not as departures from the main traditional Christian groups, but rather as a further development and evolution of the Judeo-Christian tradition, especially towards a greater individualistic and humanistic ethical emphasis.

Both over the past few decades and with length of stay at university, religious beliefs have been found to change in terms of frequency with which they are reported and the change has been towards more liberal Christian beliefs. Gilliland³² (1940, Hassenger^{33.} (1965), Trent^{34.} (1967), Brown and Lowe^{35.} (1951), Hoge and Whitley^{36.} (1971).

31, P.K.Hastings, and D.R.Hoge, "Religious change among college students over two decades," Soc. Forces 49, 1, 1970.

32. A.R.Gilliland, "The attitude of college students towards God and the Church," J. Soc. Psych., 11, 1940, 11.-18.

33. R. Hassenger, The Impact of a value oriented College on the religious orientation of students and various background traits and college exposure, Unpublished doctoral dissertation, Univ. of Chicago, 1965.

Arsenian found that 75% of his student sample felt their religious beliefs had changed while at university, and more than half had developed a more favourable attitude towards religion. Hastings et. al. found that 16% of their sample felt themselves to be more religious, 31% less religious, and 53% felt that college had had no effect on their religious beliefs. Pilkington et.al. found a decrease in religious belief, (from 76% in the first year at university to 65% in the third).

Havens (1963) gives examples of the type of change in religious belief he found. There was less acceptance of ; religion giving meaning to life, as an explanation of the basis of the laws of nature and the mysteries of life,

24.

J.W.Trent, Catholics in College : religious commitment and the intellectual life, (Univer., of Chicago Press, Chicago) 1967.

35.

D.G.Brown and W.L. Lowe, "Religious beliefs and personality characteristics of college students," J. Soc., Psych., 33, 1951, 103-129.

religion ensuring the survival of the universe. Again, a less literal interpretation of religion. Havens suggests his finding may indicate either that his sample was less clear as to what religion was, or that his respondents had a more naturalistic interpretation of phenomena usually ascribed to God.

This liberalization and decline of Christian beliefs is reflected in the belief in immortality. Hastings et. al found 38% of students believed in this in 1948, while by 1967 this percentage had declined to 17%. In the 1967 sample immortality was also more likely to be seen as the way a person influenced their offspring or society in general.

2. BELIEF IN GOD, AGNOSTICISM AND ATHEISM.

Roscoe found that 73% of his sample believed in God. Anderson and Western³⁷. (1972) found 59%. In their 1948 sample

36.

O.R. Whitley, Religious Behaviour : Where Sociology and Religion Meet, (Prentice-Hall Inc., Englewood Cliffs, New Jersey) 1964.

37.

D.S. Anderson and J.S. Western, "Denominational schooling and religious behaviour," Aust. and New Zealand J. Soc., 8, 1, 1972, 19 - 31.

Hastings et. al. found 59%, and in 1967, 48%.
Hoge found slightly greater declines with his
 Dartmouth and Michigan university samples;
 65% - 52% from 1952 -1968 at Dartmouth, and
 74% - 52% from 1952 - 1969 at Michigan. Allport,
Gillespie and Young^{28.} (1948) only discovered
 27% who believed in God.

These different findings are often
 accounted for by the different definitions of
 God used in the surveys, for example, some surveys
 included impersonal as well as personal concepts
 of God.

Agnostics and atheists are in the minority
 in most studies of student religion. Dempsey
 et. al. found that 9% of their sample were
 agnostics. Gilliland found 5% were atheists.
Roscoe found 18% were agnostic or atheist. Some
 studies have found slightly higher percentages.
Allport et. al. found 32% were agnostic or atheist.
Hastings et. al. found 18% to be agnostic in
 their 1948 study, and 13% in

^{28.}G. W. Allport, J. W. Gillespie, and J. Young,
 "Religion of the post-war college student."
J. Psych., 25, 1948, 3-23.

their 1967 study.

Again the type of God believed in has been found to change both over the past few decades, and with length of stay at university. The direction of this change is often towards a more impersonal concept, e.g., Harens (1962).

Jones found that while only 25% of freshmen at Clark, Harvard and Radcliffe universities believed in God as a personal being, 60% believed in a God that had both personal and impersonal attributes.

Both Hastings et. al. and Hoge found a decrease from the 1940's - 1960's in more traditional beliefs about God, e.g., in God as a divine omnipotent being.

Ferman^{39.} (1960) also found a decrease in more traditional interpretation of God from freshman to junior year. More impersonal definitions increased, e.g., God as a power greater than oneself, as humanity, as a natural law. The number of

^{39.} L. A. Ferman, "Religious change on a college campus," J. College Student Personnel, 1, 1960, 2-12.

those who were not sure of what God was had decreased.

Both Gilliland and Allport et. al. have found students beliefs about God to be very vague. McNees⁴⁰ (1959) found Harvard and Radcliffe students' conception of God so vague that he found difficulty in classifying them as belief in God at all. He found it to be closer to the conception of God held by Tillich and by some of the Jewish and Christian Mystics.

One reason for this often tenuous belief is offered by a student in Havens⁴¹ (1964) study. "I disbelieve in the word 'God' because it seems to me that this word has become so stereotyped that it is almost meaningless.... however, I do believe in some fundamental underlying power." (p.85).

40. J. E. McNees, "Harvard crimson supplement on religious and political attitudes," June 11, 1959, in R.N. Leary, J.E. McNees and C.S. Maier, eds., Religious Education, 55, 1, 1960

41. J. Havens, "A study of religious conflict in college students," J. Soc., Psych., 64, 1964.

3. DENOMINATIONAL AFFILIATION.

The percentage of students who are members of a denominational group has been reported to be quite high at some universities. Greeley found three quarters of the students in their first year of graduate school were affiliated. Dempsey et. al found 59% were affiliated.

Religious affiliation alone, however, has been shown to grossly over estimate religious involvement as compared with involvement measured by church attendance, (Stark⁴², 1963). People often have a tendency, especially in surveys on census forms, to label themselves as members of a particular church while this may have very little meaning for them, and they may only rarely attend services at that church.

Students belonging to different religious groups tend to differ on other dimensions of religiosity, and also on their apostacy rates. Catholic students show the most resistance to change. Greeley found a net apostacy rate of 20%,

42. R. Stark, "On the incompatibility of religion and science : A survey of American graduate students," J. Scientific Study of Religion, 3, 1, 1963.

most of which came from Protestant students. The Catholic loss was practically non-existent. Feldman et.al. also found a low apostasy rate for Catholics.

Other studies which have concentrated on the importance of religion for students have found few differences between Protestants and Catholics. For example, McGregor⁴³. (1967) found that there was an increased concern with religious questions among 36.5% of both Protestant and Catholic students and a decreased concern for 5.7% of Protestants and 7.5% of Catholics.

4. ULTIMATE CONCERN.

Religious beliefs are often present in a less traditional sense, sometimes in disguised forms, and this aspect of religious belief is nearly always over-looked in studies of student religion. Consequently often large percentages of students are labelled irreligious.

There are those who would not feel that

43.

A. McGregor 1967 in K.A. Feldman and T.M. Newcomb, op. cit.

a persons ultimate concern was a legitimate form of religious belief, but Yinger has proposed that we do study the ultimate concerns of students, and that humanitarianism, for example, is a legitimate form of religion, if this is what is of ultimate concern to the person. Those who do not adhere to Christian dogma, and those who are outside the church, may be religious in different ways.

When Yinger used the concept of ultimate concern in his study he discovered four basic themes associated with it. These were : major social issues, interpersonal relations, individual creativity and development, questions of meaning and purpose and relationships of men to God. Every respondent indicated at least one area which concerned him. However, only half said they were members of or participated in a group concerned with that area, and only 15% of the sample indicated a church.

Although Yinger therefore finds support for his claim that everyone is religious, religion is not present in the fullest sense of the word, according to the definition he uses.

5. NEED TO BELIEVE.

The need to have some form of religious belief has been found to be quite strong among students, and also, like many other dimensions of religiosity, changes have been found over the years, and with length of stay at university.

Hastings et. al. found that 85% of students in 1948 had such a need, but only 65% had a similar need in 1967. Hoge at Dartmouth and Michigan Universities found 77% and 81%, respectively in 1952, and a decrease to 70% and 72% in 1968 and 1969.

Havens (1963) found that 68% of Harvard students, and 82% of Radcliffe students expressed a need to believe. Even among the Harvard non-believers, nearly half repented the necessity of rejecting religion, and wished it were possible to regain their faith. And, among non-believers there is still often found a high valuation of religious terms. Havens (1963) interprets this as a reflection of an unsatisfied seeking for some kind of meaningful answer to the questions raised by religion.

Other studies which have reported a need

to believe are Gilliland, Allport et. al., and Goldsen, Rosenberg, Williams and Suchman⁴⁴ (1960).

B. ATTITUDE TOWARDS RELIGION.

1. ATTITUDE TOWARDS THE CHURCH.

Studies reporting attitudes towards religious questions are few in comparison with those dealing with religious beliefs. The trend seems to be, (as far as attitudes towards the church go), one of disillusionment and disagreement.

Kuhre⁴⁵ (1971) found a declining confidence in the institutional church and with formal ritualized religion. Arsenian found, that of the 47 in his sample who had changed their beliefs while at university, 39 said their change involved disagreement with the church.

Jones found one third of Clark, Harvard and Radcliffe university students had an unfavourable

44.

K. Goldsen, M. Rosenberg, R.M. Williams, and E.A. Suchman, What College Students Think, (Princeton : Van Nostrand) 1960.

attitude towards the church, one third were favourable, and one third in between. He also found senior students to be less favourable in their attitude. Others have also noted such a trend e.g. Gilliland and Feldman et. al.

Jones found the greatest decline in response to the question, "I think the church is a divine institution, and it commands my highest loyalty and respect" (p.16).

Agreement with this statement declined from 78% in 1948, to 17% in 1967. Jones felt that what was happening, was more a decrease in enthusiasm and in positive feelings for the church, i.e., a general lack of interest, rather than an increase in antagonism or negative feelings.

Hastings et. al. comparing their 1948 and 1967 samples, found a decline in belief in the churches infallibility, and in the belief that it was the best in human life, and an increase in the belief that the church may be harmful or even dangerous.

45.

B.E. Khure, "The religious involvement of the college student from a multi-dimensional perspective," Soc. Analysis, 32, 1971.

A few studies have found more favourable attitudes towards the church, but they are in the minority. McNees found that four out of five students rejected the church as important for their lives, but that $\frac{2}{3}$ of all respondents believed the church to be the best in human life, and intended to raise their children in their own religious tradition. Gilliland found the students in his sample to have a more favourable attitude towards the church, but since his study was conducted at a denominational college we should not attempt to generalize this finding.

2. ATTITUDE TOWARDS THE BIBLE.

There is a tendency for students to have a less literal interpretation of the Bible, (Arsenian), especially among more senior students, (Hites), though Brown et. al., found that 51% of their sample believed the Bible to be the inspired word of God.

C. INTEREST IN RELIGION

Even fewer studies have examined interest in religious questions. The inclusion of questions covering interest can be important, for often,

although belief may be lacking, an interest in religion still remains. The findings of such questions can ward off a too hasty conclusion that religion is totally ineffectual at a particular university.

Hastings et. al., found that 37% of their sample were very interested in the problems religion seeks to answer, 41% were moderately interested, and 22% had little interest. Unlike many of the other dimensions of religiosity ; which have been found to decrease while at university, Hastings et. al., found a strengthening of interest during college: 63% said they were more interested in religious problems since they had been at university, 10% less interested, while 28% said college had had no effect on their interest. Hastings et. al., found interest to be largely independent of any religious orientation, and that it correlated only weakly with religious orthodoxy.

D. RELIGIOUS PRACTICES

The practice dimension appears to be less important than the belief dimension, Kuhre found students more inclined to believe in, rather than

practice religion. It is probably for this reason that many studies tend to overlook this dimension, concentrating only on belief.

The trend towards diminished participation is again of two kinds, over the past 60-70 years, and over the life cycle of the individual. Wilson⁴⁶ (1966) noted that as the individual aged he was decreasingly disposed to involve himself in religious activity. This tendency is especially noticeable between the age of 18-30 (Poppleton et. al.,).

Lagey⁴⁷ (1953), Baly⁴⁸ (1961), Young, Dustin, and Holtzman⁴⁹ (1966) all reported a general lack of participation in their student samples. Ross⁵⁰. (1950) and Meyers⁵¹. (1961) give evidence to indicate that there is indifference, and in many cases hostility towards certain religious practices. Dempsey et. al., found an opposite

46. B. Wilson, Religion in Secular Society, (G.A. Watts & Co., Limited, London) 1966.

47. J.C.Lagey, "Social factors related to attitude change in students," Sociology and Social Research, 18, 1953, 533, 543.

trend, a high level of religious activity. This could have been partially due to the fact that they used only first year students in their sample, and also excluded non-Christian respondents.

Though most of these studies are American, sometimes differences are found, on this dimension especially, which are due to the different cultural settings of studies, e.g., differences between American and British studies. Religious practices may decrease, as they have in Scandinavian countries and in Britain, or they may persist in their traditional forms, and even become more extensive, as in the United States.

48. D. Baly, Academic Illusion, (The Seabury Press, Greenwich, Con. :) 1961.

49. R.K.Young, D.S.Dustin, and W.H.Holtzman, "Change in attitude toward religion in a southern university," Psych., Report, 18,1966, 39-46.

50. M.G. Ross, Religious Beliefs of Youth, (Association Press, New York) 1950.

51. R. Meyers, The Theological Perspective in M. Scoff, ed., Perspectives on a College Church (Association Press, New York) 1961.

Statistics on church attendance etc., therefore can really only be understood in terms of the cultural meaning of the behaviour involved.

Wilson offers this as an explanation of the often reported high incidence of church membership in America. Church membership offers an opportunity for communal participation in a culture where the tenor of life has become so highly impersonal, and Wilson believes that the high church attendance in America has little religious value to those who attend, while attendance in Britain, which is on a much smaller scale, has more meaning for the participant. Paul⁵² (1969) regards this analysis however as too speculative, and in need of more exhaustive analysis, and he concludes that "Going to church might be a way of asserting that life ought to have some religious quality..."

1. CHURCH ATTENDANCE.

Most student church attendance is only

52.

L.A. Paul, "Studies in the sociology of religion," Supplement to Colloquium - The Aust., and N.Z. Theological Review, 1969

on an occasional basis, which may in fact reflect the attendance patterns of all sections of society. Brown et. al., found that one third of their sample seldom or never attended church. Anderson et. al., found one half of their students attended monthly. Slightly higher figures have been reported, e.g., Dempsey et. al., found 72% attended monthly, Nelson⁵³ (1940) discovered 56% attended regularly or frequently, and 44% occasionally or seldom, and Cavanaugh⁵⁴. (1939) found an increase in church attendance and participation in general while at university on the part of the Catholic students.

Pilkington et. al., found a decline while at university, but the difference was small and not significant. Hoge in his comparison of 1952 and 1968/69 Dartmouth and Michigan students also found a decline in attendance at religious services.

53.

E.N.P. Nelson, "Student Attitudes toward religion", Genetic Psych., Monographs, 22, 1940, 323-423.

54. J.J.Cavanaugh "Survey of fifteen surveys," Bull. Univer. Notre Dame, 34, 1939, 1-128.

2. INVOLVEMENT.

Brown et. al., found $\frac{1}{3}$ of their students seldom or never contributed financially to the church. Poppleton et. al., found that only 16% of students were members of a student religious society, and Pilkington et. al., found that such membership declined from 22% in the first year of university to 15% among third year students. Dempsey et. al., discovered higher percentages, (47%), but this was only for those who intended to join a student religious group.

3. PRAYER.

Only a minority of students pray regularly, although quite high proportions pray on an occasional basis, however just how frequently this is is often difficult to ascertain because the occasional category is left unspecified. Brown et. al., found that $\frac{1}{3}$ of their sample seldom or never prayed. Poppleton et. al., found that 65% said private prayers, but only 31% said these daily. Pilkington et. al., found only a small decline in frequency of prayer while at University, from 63% in the first year to 58% in the third

year. Those who said daily prayer showed even less decline, 22% - 31%. Hastings et. al., also found a decline from 1948 - 1967 in frequency of prayer. Dempsey et. al., discovered higher percentages in their study, 70% said private prayer, but only 42% prayed daily.

4. BIBLE READING.

Few studies have included Bible reading as an indicator of religious practice. Brown et. al., however, did find that only 9% of their students read the Bible daily or often, and 69% seldom or never.

E. RELIGIOUS EXPERIENCE.

Religious experience has been a concern of the psychology of religion from the beginning. It is associated with such names as, James, Leuba⁵⁵ (1925) and Starbuck⁵⁶ (1908). However, as can be seen from the research already reported, studies have concentrated on religion as a belief system, and empirical research

⁵⁵ J. H. Leuba, The Psychology of Religious Mysticism (Harcourt, Brace & Co., New York)

involving the experiential dimensions has been neglected. Most of the work in this area is merely speculative concerning the function of such experiences. For example, the work of King, and Vankaam⁵⁷ (1964) is of this nature. Depth oriented investigations working from the general personality theories have also been of a speculative nature, for example, the work of Freud⁵⁸ (1928), Jung⁵⁹ (1938) and Fromm⁶⁰ (1959).

Most analysis of the place of religion in society totally ignore this dimension, even though many writers in the field believe it to be a unique quality of religion, differentiating it from all other social

56. E. D. Starbuck, The Psychology of Religion (Scribners, New York) 1908.

57. A. Vankaam, Religion and Personality, (Prentice Hall, New Jersey) 1964.

58. S. Freud, The future of an Illusion, (Liveright Pub. Co., New York) 1928.

59. C. G. Jung, Psychology and Religion (Yale Univer. Press, New Haven) 1938.

institutions (Bourque⁶¹ 1969) . Harms⁶² (1944) felt it to be the most important aspect in understanding religion.

Religious experience is an emotional dimension, and Starbuck believes the dimension to be associated with temperament, with passive people being more likely to have such experiences than active people. Starbuck

Kuhre suspected that the experiential dimension would be de-emphasized in the university community, and Brown et. al., and Hastings et. al., provided support for this view. They found most of their sample seldom or never felt God's nearness.

Decline over the past few decades has not been so great on this dimension as it has been on other dimensions.

60. E. Fromm, Psychoanalysis and Religion, (Yale Univer. Press, New Haven) 1959.

61. Linda B. Bourque, "Social correlates of transcendental experiences, Soc. Analysis," 30, 3, 1969.

62. E. Harms, "The development of religious experience in children", Am. J. Soc., 50, 1, 1944, 112-122.

Hastings et. al., only found very small decreases from 1948 - 1967, e.g., daily experiences decreased from 12% to 3%, frequent experiences increased from 15% to 16% and occasional experiences decreased from 26% to 23%. One suggestion Hastings gave for this smaller decline was that it may have been due to a broader conceptualization at present of what might be included within such a dimension.

A distinction often helpful in examining these experiences, is between experiences triggered by aesthetic phenomena, and those triggered by purely religious phenomena. The former have been shown to be associated with higher socio-economic classes, and the latter with lower socio-economic classes (Laski⁶³. 1962).

Some believe it is possible to deliberately achieve religious experiences through the use of drugs. Bourque believed the phenomena itself was probably quite brief, but an after-glow sensation existed for quite some time. It is not known how far such experiences

63.

Marghanita Laski, Ecstasy, (Indiana Univer. Press, Bloomington) 1962.

may cause appreciable change in the individuals life, and it probably depends, at least in part, on the intensity of the experience.

Clark⁶⁴ (1969) believed psychedelic drugs were religious drugs insofar as they induced a triggered personal religious experiences. He saw the drug movement as having something in common with Pentecostalism, Zen, and some hippie communities. He believed that much could be gained from religious experiences induced in this way if the result was empathy and an increased concern for others.

F. CONSEQUENCES OF RELIGIOUS COMMITMENT.

It has been claimed for a long time that religion affects man's actions in a variety of ways. Marett⁶⁵. (1920) discussed how primitive man felt himself to be in contact with a power which helped him in his life, affecting his actions. Jacks⁶⁶. (1922) claimed that when man responded to religion he was provided with

64.

W. H. Clark, Chemical Ecstasy : Psychedelic Drugs and Religion (Sheed and Ward, New York) 1969.

a power over his difficulties, and courage in the face of adversity.

The consequential dimension then, covers the effects of religion on other aspects of behaviour, i.e., it covers what religion does for man. It includes the way in which religion affects secular beliefs, including attitudes as to the propriety of certain actions.

Religious groups often develop their own distinctive orientation towards life.

Burnham, Connors and Leonard⁶⁷ (1969) in a study on the relationship between religious belief and racial prejudice towards regress, found that regular church attenders were less prejudiced, but they also found that religious people in general were more prejudiced, that Catholics were the most prejudiced, and anti-religious people were the most tolerant. So, depending on the

65. R. R. Marett, Psychology and Folklore (Methven, London) 1920.

66. L. P. Jacks, Religious Perplexities. Hibbert Lectures, 1922, in A. Hardy, "Religious experience and research," Moral Ed., 1, 1969, 7-9.

religious dimension examined, a variety of concomitant attitudes are possible.

Kuhre suggested that this dimension would rank low with university students, and Jones found some support for this. He gave weighted averages for Clark, Harvard, and Radcliffe students combined, on the difference they felt that belief or disbelief in the existence of God made in their daily lives. Twenty eight per cent felt this made a great difference to their lives, 23% said a small or minor difference, 16% were doubtful or uncertain and 33% said it had no effect.

Jones also found that the amount of influence religion had on a persons life decreased with length of stay at university, and had decreased in general from 1931 - 1967.

Both Gilliland and McNees found religion to have little influence on the lives of students. McNees noted the ineffectiveness of religious

67.

K.F. Burnham, J.F. Connors, and R.C. Leonard "Religious affiliation, church attendance and student attitude toward race," Soc. Analysis, 30, 4, 1969.

teachings in shaping the moral behaviour of students. Sixty two per cent of the Protestant believers did not disapprove of extra-marital intercourse because of religious teachings, though many of them did so on other grounds.

1. POLITICAL BELIEF AS A CONSEQUENTIAL DIMENSION OF RELIGION.

A number of studies have discovered correlations between religious beliefs and political beliefs. Adinarayan and Rajamanickam⁶⁸ (1962) found a positive correlation of .483 between religion and radicalism-conservatism, as measured by Vetter's test, which includes political items.

Anderson et. al., obtained a strong statistical association between low measures on social liberalism, and measures indicating an active religious position. Social liberalism was defined by the authors as, the belief that

68.

S. P. Adinarayan, and M. Rajamanickam, "A study of the student attitudes towards religion, the spiritual and the supernatural," J. Soc. Psych., 57, 1962, 105-111.

the individual should be subject to the minimum of constraints by society. Background measures accounted for 38% of the variance, and most of this came from denomination affiliation, regular church attendance and belief in God.

Hoge found correlations of .22 between religious orthodoxy and advocacy of social constraints, .24 with support for free enterprise in the economic system, and .34 with fear of communism. Students who were the most traditionally religious were the least likely to be politically active. Lenski, and Wiley⁶⁹ (1967) also found religious and political liberalism to be related.

Although many British studies have suggested that Catholics are more likely to vote Labour and Anglican and Free Church to vote conservative, Alford⁷⁰ (1963) believes that such trends have declined, and the relationship between party preference, denomination, and socio-economic class, is not as clear cut as it may once have been. Wilson has shown that the association

69.

N. Wiley, "Religion and political liberalism among Catholics, Soc. Analysis, 28, 3, 1967.

between active liberal protestantism and more liberal political sentiments is higher than might be expected amongst persons of higher social status. Likewise there is more association with conservative political responses among active Protestants, of lower status, in fundamental churches than statistics have led us to believe.

Political interests themselves have been found to change according to the year at university. Feldman et. al., found that 41% of students changed their political beliefs while at university, while Goldsen et. al., discovered that senior students had increased their political beliefs in a conservative direction. Other studies have found a trend towards more liberal political views among senior students.

Other studies which have investigated the relationships between religious and political beliefs are ; Berelson⁷¹ (1954), Lazarsfeld⁷² (1948) and Arsenian. Campbell⁷³ (1960) concluded that the nature of the relationship between religious

70.

R. Alford, Party and Society (Rand McNally, Chicago) 1963.

and political beliefs varied according to the indicator of religiosity that was used.

G. DOUBTS AND CONFLICTS ABOUT RELIGION.

Many studies have found that conflicts and doubts about religion start at about the age of sixteen, either by conversion to religion or by abandonment of the religion of childhood (Argyle⁷⁴ 1958).

There is evidence however that these conflicts continue long after this young age, Katz and Allport⁷⁵ (1931) found that of those students who had changed their religious beliefs 23.5% were left troubled, or felt the change had taken away something essential and left nothing but doubt and anxiety about the problems of life.

Havens (1964) found that 12% of students experienced conflict over religion. More advanced students tended to experience conflict at a

71.

B. Berelson, Voting, (Univer. of Chicago, Chicago) 1954.

72.

P. Lazarsfeld, The People's Choice, (Columbia Univer., New York) 1943.

73.

A. Campbell, The American Vote, (John Wiley & Son, New York) 1960.

deeper level, i.e., at a behavioural level (attendance at church, drinking), and/or, self concept level, e.g., is one more a "faithful Christian" or more an "independent thinker?" Freshman and Sophomore students were more likely to experience conflict at a purely intellectual level, e.g., man as a "biological organism" vs. man as "spiritual being." The main types of conflicts experienced by the students in Havens study were; between reason and feeling, an unsatisfied longing for an acceptable faith, the inconsistency of behaviour and belief, and the uncomfortableness based on anticipation of difficulties expected to arise in the future.

H. BACKGROUND VARIABLES.

One of the forces which may influence a students attitude to religion while at university is the faculty in which he is majoring. Although many of these attitudes may have been formed before the respondent chose his

74.

M. Argyle, Religious Behaviour Routledge, and Kegan Paul, (London) 1958.

75. D. Katz, and F.H. Allport, Students Attitudes (Syracuse Univer. Press) 1931.

majoring subject, students with varying religious views being attracted to different faculties, different departments do encourage different ways of thinking and have different basic philosophies which may have some influence on students religious attitudes e.g., the study of science encourages rational and analytic thought, and students majoring in these faculties may be inclined not to believe in the less tangible aspects of religion.

Studies reporting major-field differences in religious orientation are not highly consistent. Universities may differ as to the homogeneity of beliefs held, and some students will be influenced by more diverse areas of study than others, even though their major was in one particular faculty.

Students from various faculties have been found to differ in their degree of religious commitment, and in the areas of this commitment. Many studies have found that science students are less religious. Feldman et. al., found that natural science students were the most liberal in their religious orientation, whereas social science students were slightly more

orthodox in their beliefs. Business administration, engineering and education students were the most orthodox. However, Wiley found science students to be more orthodox than students majoring in the humanities. Again the difference in findings may depend on the indicator of religiosity used in various studies, or it may be that science students are not less religious, but religious in a different sense. For example, Anderson et. al., found differences between faculties with respect to denominational affiliation, frequency of church attendance, and belief, while Adinarayan et. al., found that arts and science students ranked the different dimensions of religion in different orders of importance.

Change in the importance of religion while at university has also been found to differ by faculty. Arsenian found religion became less important for health and physical education majors in their fourth year than for social science students. Poppleton et. al., found the decrease was greatest for science students. Pilkington et. al., found that major had a negative effect on change, i.e., the effect of subject of study

at university was mentioned by none of those students who had become more religious since they had been at university, whereas it was thought to be a major influence by over half those who became less religious-the subject of study was a science one.

2. SEX.

Women have been consistently found to be more religious than men on many different criteria. Sometimes however, these differences are small and occasionally the opposite trend is found. For example Gilliland, and Wiley found no sex differences in their studies.

Garrison⁷⁶ (1962) found females to be more church minded and Dempsey et. al., found females to be more involved in religious activities. Eighty seven per cent of females prayed, while only 26% of males did so. Ninety per cent of females held religious beliefs, while 82% of males did.

76.

K. C. Garrison, "The relationship of certain variables to church-sect typology among college students," J. Soc. Psych., 56, 1962, 29-32.

They found differences also for intention to join a religious group, 63% of females and 34% of males, and active church membership, 69% of females and 51% of males.

Both Feldman et. al., and Jones found females to be more religiously orthodox; Jones also found them to have a more favourable attitude to religion, and to have a more personal concept of God.

Webster, Freedman and Heist⁷⁷. (1962) and Lehmann and Dressel (1962) all found that females expressed a greater need for religion. Webster et al., found that 91% of freshman women had such a need, and 83% of freshman men.

Lehmann⁷⁸. et. al., found that the sexes also differed on the amount and type of change in their religious commitments while at university. Females had a

⁷⁷. Webster, Freedman and Heist, in N. Sanford, The American College, (Wiley, New York), 1962.

⁷⁸. Lehmann and Dressel, 1962 in K. A. Feldman et. al., op. cit.

tendency to increase, and males to decrease on; commitment to a set of religious beliefs, denominational affiliation, and acceptance of the Bible as a guide to modern living.

Pilkington et. al., found that female students over two years at university moved away from religion more than males did. They felt the trend might have been accounted for by a process of increasing conformity to a lower group religious norm of the predominantly male community. Hites found no relationship between sex and change.

2. AGE.

Older students have been found to be less religious than younger students. Argyle mentions several British and American studies which show a decrease in many different kinds of religious activity between the ages of 18 and 30, but he suggests that there is an association here with career making, rather than with age per se.

Hastings et. al., also found a decline with age, especially in more orthodox beliefs, and in religious practices. They suggest that there is a strong increase again after the age

of 30.

4. SOCIO-ECONOMIC-CLASS.

Many studies have related different religious positions with socio-economic-class (s.e.c.), but often different items have been used in making up these scales, making comparability between studies difficult.

High scores on religiosity are associated with low s.e.c. Fay⁷⁹. (1968) found the tendency to criticize or reject traditional religion was associated with higher s.e.c., and one of the reasons for this, he believed, was that such people had experienced independence and democracy in the family environment.

Denominational differences have been found between different s.e.c., with Protestants tending to belong to higher s.e.c., than Catholics. Wilson however, has shown there is now a tendency for such discrepancies to disappear within the church, especially in

79.

L. F. Fay, "Student cathexis of the structures of religious socialization in a Catholic College," Soc. Analysis, 29, 3, 1968.

England, more so than in America.

Those at university are more likely to belong to higher s.e.c. than lower classes. It is therefore not just university experience that influences students beliefs, (including the possible rejection of traditional views), but also such variables as s.e.c.

In order to ascertain how change in religiosity while at university was differentially affected by the respondents s.e.c and year at university, an analysis would need to be made which compared each year group with each separate s.e.c. category. Although such an analysis could be done using a programme that yielded 2 x 2 tables, higher powered statistics involving multivariate methods of analysis would be more accurate.

5. RELIGIOUS UPBRINGING.

Religious upbringing has been claimed to be one of the most important background variables in predicting; attitudes towards religion, the church, and religious practices. Jones found religious upbringing to correlate .57 with belief in God and church attendance.

He found similar correlations with other dimensions of religiosity. Hastings et. al., found religious upbringing to correlate .20 with interest in religious problems, and .34 with frequency of prayer.

Hastings et. al., also found that the students most likely to react against the religious beliefs they had been taught at home came from more conservative families. Eighty seven per cent of Catholics and 71% of non-Catholics reacted against their family background religious attitudes. The students with the strongest religious influences in upbringing tended to react more often, but at a later age than others. Hastings et. al., suggested that stronger home loyalties delayed criticism.

Religious upbringing has been shown to be quite strongly associated with the need to believe in religion. Jones found a correlation of .41 and Hastings et. al., a correlation of .20. Allport et. al., found that 82% of male students who had a very marked religious influence in upbringing had such a need, and only 32% of those who had no such influence.

The female figures were 96%, and 44% respectively. Yinger replicated Allport et. al's., questions and found similar results.

However, even though the need to believe may be in part a product of training, $\frac{1}{2}$ or more of Allport et. al's students who had no early religious training still expressed a need to believe. It could be that, since there is no direct measure of religious training, those respondents with the strongest need selectively remember, and those with the weakest selectively forget their training.

6. PARENTS RELIGION

Studies have shown that students hold less firm beliefs than their parents. Stark found that the major proportion of those students who currently reported no religious affiliation had an affiliation originally, or at least reported that they were raised in some religious faith. Allport et. al., found that $\frac{1}{2}$ their student sample had turned against the faith of their fathers.

Hastings et. al., found that both their 1948 and 1967 samples showed similar trends, and from 1948-1967 the difference between firmness of

their own religious beliefs, as compared with their parents, had increased 15% points, students holding less firm beliefs in 1967 than in 1948.

It is possible that such trends will also be found during stay at university.

Sanford^{80.} (1962) has shown that the values of the first year student are more closely associated with family values, while in later years student peer groups have more influence.

7. PEER GROUP INFLUENCE.

Havens (1963) found the degree of identification with a particular peer-group to be one of the most determinate of student experiences, especially influential in later years at university. In Poppleton et. al's study the influence of friends and discussion emerged as the single most important determinant of change in religious commitment.

Lenski found that friendship cliques tended to be religiously homogeneous, and when

^{80.} N. Sanford, The American College (Wiley, New York) 1962.

this was true, these groups tended to function as sub-groups of religious groups.

8. PUBLIC V. PRIVATE EDUCATION.

One main finding in this area by Moll⁸¹ (1968) has been that those who have attended private (i.e. church) schools tend to be more religious. He found that Catholics who had attended Catholic schools attended church more regularly, prayed more regularly, and had a stronger belief in God, than Catholics who had attended public schools. However, the same difference was not found between Protestants who attended independent and other schools, and Anderson et. al., found that their data lent virtually no support to the argument that education in independent schools results in the transmission of religious beliefs, if "belief in God" was a valid indicator. They speculated that religious schooling might only be connected with overt manifestations of religion, such as church attendance, rather than

81.

J. J. Moll, "The effects of denominational schools in Australia," Aust. & N.Z. J. Soc. Psych., 4, 1968, 18-35.

attitudes or beliefs.

9. LIVING ARRANGEMENTS.

Few studies have included this as a background variable. Hites found no relationship between the tendency to change religious beliefs, and residence on campus vs. residence in the parental home.

10. CAREER CHOICE.

Studies using career choice as a variable are also few. Poppleton et. al., found that those students who intended to teach, especially in the arts, had higher scores on religiosity than those who were interested in a pure or applied science career.

CHAPTER II

METHOD

A. THE SAMPLE

The questionnaire was posted out in mid-October to 300 students selected from a random sample, 100 first year, 100 second year, and 100 third year. A cover letter was sent along with the questionnaire explaining its purpose, and provision was made for anonymity in replies. Two follow up letters were sent out later.

Two hundred and forty seven students returned their questionnaires by mid-December making a return rate of 75.2%. This was quite high, especially since they were sent out at examination time.

B. THE POPULATION.

Canterbury University is a state university and 69.6% of the students in this study had also attended state schools. Denominational upbringing reflected the wider community, predominantly Anglican (34.0%), then Presbyterian (25.8%) and finally Catholic (12.5%). The majority of students were full time (79.8%), and

over half lived away from home, 30.4% flatting, 9.3% boarding, and 15.4% living in hostels; 32.4% lived in the parental home. The age range was as follows :-

17 and under	2%
18	16.6%
19	27.1%
20	22.3%
21	15.4%
over 21	16.6%

Of those who replied to the questionnaire, 150 were males and 97 females.

The socio-economic-class distribution was as follows:

High	17.4%
Moderately high	51.1%
Moderately low	24.0%
Low	7.5%

C. ANALYSIS

The information from the questionnaires was coded and punched on to IBM cards. A programme was kindly made available by Mr. Paul Russell of the Psychology Department. The computer analysis yielded two way tables

with frequencies and percentages, and where the data was suitable chi-square and contingency coefficients were produced.

Because the purpose of this study was to discover patterns only, and because of the size of the sample the use of more high powered tests of significance, other than chi-square, would have involved considerable work by hand, and would probably have contributed little to the meaningfulness of the results.

Where contingency coefficients were available they were used as a measure of association.

CHAPTER III

RESULTS

PART I DIMENSIONS OF RELIGIONA. BELIEF

1. RELIGIOUS BELIEF.

Over half of the sample claimed to hold some form of religious belief (55.9%). The most popular types of beliefs are shown in table 1.

TABLE 1
RELIGIOUS BELIEF

TYPE	N	%
Some form of God	32	24.6
Ethical values, e.g. humanitarian	30	23.1
Jesus Christ and Christianity	40	30.8
Belief in self	7	5.4
Creating force, power, fate, pantheism.	17	13.1
Undecided	4	3.3
TOTAL	130	

As can be seen the main emphasis

of the replies was some form of Christianity, usually including quite a strong emphasis on belief in Jesus Christ, and his example and saving qualities. Belief in God as the main aspect of religious belief was also popular. This belief included both personal and impersonal Gods. Ethical values were chosen by 20 respondents as being the most important part of their religious belief. These values were mainly of a humanitarian nature, the emphasis being on loving and helping one another, and on honesty. Here it is man's relation to man that was emphasized, rather than man's relation to God.

Fewer students felt that some creating force was the most important point for them. The type of power, or force believed in was usually out of the control of man, but in some cases could still influence him. Some respondents felt that they had a relationship with this power. The belief in self involved an emphasis on the development of a person; for one respondent this meant that all people were capable of being God.

Over half of the respondents had held these beliefs for the past 1 - 3 years, and most had formed them within the past 1 - 6 years,

see table 5. The difference between whether or not the respondent had a religious belief and the number of years he had held this belief was significant at the .01 level. (Chi-square = 18.9984, d.f = 5). The contingency coefficient association was .2906.

2. ACCEPTANCE AND INTERPRETATION OF CHRISTIANITY.

Table 2 shows how the most frequent interpretation of Christianity involved an emphasis on ethical aspects and on the importance of Jesus Christ. Fewer students had a literal interpretation or rejected Christianity.

Those having "other" interpretations included: 3 who claimed to believe in Christianity in general, 2 who felt Christianity had been altered from the original teachings of Christ, 1 who felt the truth of Christianity was unimportant to the spiritual aspect, and 1 whose belief combined a literal and ethical interpretation.

TABLE 2

ACCEPTANCE AND INTERPRETATION OF CHRISTIANITY

Acceptance or Interpretation	N	%
Literal	34	14.9
Ethical	76	33.3
Not sure but believe Jesus Christ had something important to say	77	33.8
Reject	31	13.6
Other	10	4.4
TOTAL	228	

3. BIBLICAL TEACHINGS.

Quite a few students were undecided as their beliefs on this dimension, although nearly half believed Jesus to be the Son of God. Fewer students believed in the resurrection, Trinity, and in immortality. Few students believed in the armageddon. See Table 3.

TABLE 3.
BIBLICAL TEACHINGS

TYPE	S.A.		A.		U.		D.		S.D.		TOTAL
	N	%	N	%	N	%	N	%	N	%	
Immortality	48	21.0	35	15.3	86	37.6	32	14.0	28	12.2	229
Jesus--the Son of God	49	21.0	54	23.2	71	30.5	29	12.4	30	12.9	233
Resurrection	47	20.3	42	18.2	74	32.0	34	14.7	34	14.7	231
Armageddon	19	9.4	10	4.9	118	53.1	27	13.3	29	14.3	203
Trinity	37	16.3	41	18.1	95	41.9	27	11.9	27	11.9	227

4. GOD.

Well over half the sample said they believed in God (68.4%). Table 4 shows the variety of definitions that were given. The most frequent interpretation was a supernatural, superior spiritual being. The next most frequent response was that God was indefinable, and that he was some form of power, force or essence.

The reply category, God is man, included faith in oneself, in man in general, or belief that there exists some force inside oneself which is God. Human values included the belief that God was some form of goal; a reason for existence and humanitarian qualities of love etc., were also included under this category.

TABLE 4
DEFINITIONS OF GOD

TYPE	N	%
Creator of the Universe	13	8.7
Indefinable	21	14.1
God is man	13	8.7
Supernatural, superior, spiritual	43	28.9
Pantheistic	11	7.4
Benevolent	13	8.7
Human values	12	8.1
Jesus Christ	3	2.0
Power, force, essence	20	13.4
TOTAL	149	

Most of the respondents again had held their belief in God for about 1 - 6 years. Those who disbelieved in God had tended to form such beliefs earlier, see table 5. The difference between belief and disbelief in God, and the number of years the respondent had held such a belief was not significant at the .05 level (Chi-square = 9.1275 d.f. = 5) Contingency coefficient = .2069.

5. AGNOSTICISM AND ATHEISM.

Only a minority of students labelled themselves atheists (10.1%), more were agnostic (18.2%). Those who had such beliefs were more likely to have formed them within the past 4-6 years; see table 5.

6. MEMBER OF A RELIGIOUS GROUP.

Less than $\frac{1}{3}$ of students said they were members of a religious group (30.3%). The frequency of membership within each denomination is given in table 6. Catholic students made up the largest group, followed by Anglicans, and other Christian groups. The last category included such denominations as : Pentecostal, Open Brethren, Associated Church of Christ, Mormon,

Salvation Army and Russian Orthodox.

Only 3 students said that they were members of the Children of God Movement.

TABLE 5

NO. OF YEARS HELD BELIEFS

TYPE	1-3yrs		4-6		7-9		10-12		13-15		15+	
	N	%	N	%	N	%	N	%	N	%	N	%
Religious Belief	52	40.0	36	27.7	8	6.2	16	12.2	3	2.3	15	11.5
Yes												
No	17	22.4	35	46.0	13	17.1	7	9.2	0	0.0	4	5.3
GOD												
Yes	57	39.3	43	29.6	12	8.3	16	11.0	3	2.1	14	9.7
No	14	27.7	26	44.1	9	15.3	6	10.2	0	0.0	4	6.8
AGNOSTIC	9	23.1	20	51.3	5	12.8	3	7.7	0	0.0	2	15.1
ATHEIST	4	17.4	11	47.8	2	8.7	3	13.0	0	0.0	3	13.0

TABLE 6

DENOMINATIONAL CHOICE

TYPE	N	%
Anglican	17	23.9
Catholic	20	28.2
Presbyterian	10	14.1
Methodist	4	5.6
Baptist	5	7.0
Other Christian	15	21.0
Non christian	0	0.0
TOTAL	71	

7. ULTIMATE CONCERN.

While only 55.9% of the sample claimed they had some form of religious belief, 84.2% said they thought about the basic permanent questions of mankind either frequently or occasionally; 5 students said they never did, and 21 said they seldom did. The examples given in the questionnaire centred on questions of existence and of the human condition.

Table 7 sets out the type of areas that concerned the students most. The major themes centred on, the purpose of life, how the universe came about, and what lay in the future. The

second main area was that of social issues, especially of war, nuclear weapons, mans destructiveness, pollution and overpopulation.

TABLE 7

ULTIMATE CONCERN

TYPE	N	%
Purpose of life, beginning of the universe, the future	84	47.7
Social issues	39	22.2
Suffering and evil	15	8.5
Human nature and development	22	12.5
Religious issues	16	9.1
TOTAL	176	

8. NEED TO BELIEVE.

Well over $\frac{1}{2}$ of the sample expressed a desire or longing for a satisfying set of religious beliefs, or for a meaningful faith (41.2%).

9. ATTITUDE TOWARD RELIGION.

(a) The concept of God.

Nearly $\frac{1}{2}$ the sample believed that something had taken the place of God in the

lives of most or of many people today(47.4%).
A further 27% felt this change had taken
place for some people.

Most students felt that materialism
had replaced the concept of God - material
possessions, gain, money or social position.
Other students felt that the interpretation
of ones own ethical system, and conscience had
replaced God. Table 8 sets out these findings
in more detail.

TABLE 8
REPLACEMENT OF GOD

TYPE	N	%
Materialism	96	50.8
Nothing	16	8.5
Science and technology	8	4.2
Rationality	6	3.2
Ethical system and conscience	23	12.2
Social issues	12	6.3
Doubts	13	6.9
Materialism, science and technology	6	3.2
Materialism, and ethical system etc.,	9	4.8
TOTAL	189	

(b) Function of the Church today.

Most students thought the function of the church today should be one of good will and assistance. Few thought it should be to save sinners, (Table 9).

TABLE 9

FUNCTION OF THE CHURCH

TYPE	N	%
Salvation of sinners	13	5.5
To provide a guide for living a good life	37	15.7
To try to promote good will among people, and to provide assistance for those in need	140	59.3
Other	46	19.5
TOTAL	226	

The 'other' category included another 19 respondents who felt the church should provide a guide for living a good life, promote good will and provide assistance.

(c) Reaction to the Bible.

Nearly $\frac{1}{2}$ the sample believed the Bible provided a guide for living a good life (44.5%). Fewer respondents felt it to be the inspired word.

of God (22.9%), and about the same percentage felt it had some negative effect. The 'other' category consisted mainly of students who felt the Bible had a purely historical literary value (21). See table 10.

TABLE 10
REACTION TO THE BIBLE

TYPE	N	%
Inspired word of God	50	22.9
One of the many books which offer guides to living a good life	110	49.9
An historical document of little relevance to this day and age	32	13.6
A book, belief in which now holds back and retards human progress	13	6.1
Other	25	10.4
TOTAL	236	

(d) Religious Education for Children. ✓

A high percentage of students believed children should receive some form of religious education (74%). The type of education preferred involved a comparative approach, and the next most desired form of religious education

was that which placed an emphasis on the ethical aspects of Christianity. Few students chose a literal interpretation of the Bible. See Table 11.

TABLE 11
RELIGIOUS EDUCATION

TYPE	N	%
Literal interpretation of the Bible	14	7.7
Emphasis on ethical aspects of the Bible	60	32.8
Comparative approach	92	50.3
Other	17	9.3
TOTAL	183	

10. INTEREST IN RELIGIOUS ISSUES.

A high percentage of students were interested in religious questions. More were interested in questions of a philosophical nature, e.g., 78.9% were very interested or moderately interested in such questions as : 1) the possibility of God, 2) the basis of morality, and 3) the essential nature of man. Well over $\frac{1}{2}$ of the sample (66.8%), were also very interested or moderately interested in issues such as : 1) Church unity, 2) abortion,

and 2) the death of God debate. See table 12.

TABLE 12
INTEREST IN RELIGION

Question	N	%
4		
Very interested	37	15.9
Moderately interested	126	51.2
Little interest	52	21.2
No interest	29	11.8
TOTAL	246	
5		
Very interested	91	37.9
Moderately interested	105	43.8
Little interest	37	15.4
No interest	7	2.9
TOTAL	240	

B. SOME CORRELATES OF BELIEF

1. Religious Belief and Ultimate Concern.

A significant relationship was found at the .01 level between the variables of, thinking about the basic permanent problems of mankind, and the tendency also to claim to have

some form of religious belief, see table 12.

(Chi-square = 16.1476,

d.f. = 4) Contingency coefficient = .2930.

TABLE 13

RELIGIOUS BELIEF AND ULTIMATE CONCERN

ULTIMATE CONCERN FREQUENCY	RELIGIOUS BELIEF			
	YES		NO	
	N	%	N	%
Frequently	70	64.2	39	35.8
Occasionally	69	69.7	30	30.3
Seldom	8	38.1	13	61.9
Never	1	20.0	4	80.0
TOTAL	148		86	

Different areas of ultimate concern were associated with the presence or absence of religious beliefs. Those who held no religious beliefs were more interested in social issues, (32.3%, 16.1%) and in human nature and its development (15.0%, 11.5%). Respondents with religious beliefs were more interested in suffering (11.6%, 1.7%), and with religious issues

(18.4%, 1.7%). There was little difference evident in concern about the purpose of life etc., (47.3% had religious beliefs, 48.3% did not).

2. GOD AND ULTIMATE CONCERN.

Again those who thought about the different areas of ultimate concern more frequently, also tended to believe in God more, (see table 14). The area of concern also differed with belief in God. Believers were more inclined to think about the purpose of life (48.4%) and not about social issues (17.9%), or about human nature and its development (18.0%). Believers were again more concerned with suffering and religious issues than non-believers were.

TABLE 14
GOD AND ULTIMATE CONCERN

ULTIMATE CONCERN	BELIEVE IN GOD	
	N	%
Frequently	79	47.0
Occasionally	73	43.5
Seldom	12	7.1
Never	1	2.4
TOTAL	165	

3. BELIEF IN CHRISTIAN TEACHINGS AND INTEREST IN RELIGION.

Believers tended also to be more interested in religion. Those who had a literal interpretation of Christianity tended to be very interested (42.1%), while the greatest percentage of those who had an ethical interpretation were moderately interested (37.6%). Those who were not sure about their interpretation, but still thought Jesus had something important to say, tended to have less interest (38.3%). Those respondents who rejected Christian teachings had the least interest in religious questions (44.4%). This trend was similar for both questions 4 and 5, however, the association was stronger in question 4, which involved interest in more church related questions.

C. RELIGIOUS PRACTICES.

1. CHURCH ATTENDANCE.

Nearly $\frac{1}{2}$ of the sample went to church only occasionally (40.8%), a further 24% never went. Few students attended church very frequently, (see table 15).

Only 12 respondents said their meetings

were outside the formal structure of the church. These students tended also to attend religious meetings more often.

The types of groups attended were : informal talks and groups (7), Navigators (2), Buddhist Society (1), Theological Society (1), and Bahi (1).

TABLE 15
CHURCH ATTENDANCE

FREQUENCY	N	%
More than once a week	25	10.3
Weekly	33	13.6
Only occasionally	101	41.6
Never	84	34.6
TOTAL	243	

2. INVOLVEMENT

(a) Social activities associated with the Church.

Few students were involved in social activities associated with the church, most never attended (42.9%), and 20.2% attended only on an occasional basis, (see table 16).

(b) Financial contributions.

Very few students supported the church financially ; 70% said they never did, (see table 16).

(c) Religious clubs

Only 9.7% of the sample belonged to religious clubs associated with the university. Most of these belonged to either the Christian Union or the student Christian Movement, (see table 16).

3. SPIRITUAL EXERCISES

(a) Prayer.

Almost half of the students said they prayed (49%). This included those who prayed at least once a day, at least once a week, or only occasionally. Half said they never prayed, (see table 17).

(b) Meditation.

Well over 1/4 said they meditated at least occasionally, (40.4%), (see table 17).

(c) Telling Beads.

Few students said they used telling beads as a form of spiritual exercise (4%);

7 on an occasional basis, 2 at least once a day, and 1 at least once a week.

(d) Other spiritual exercises.

Four respondents said they used praise as a means of spiritual exercise, 3 used astrology, 3 read religious books, 3 used discussion, 2 said music was a means of spiritual exercise for them, 1 used astral projection, 1 writing, 1 fasting, and 1 got "stoned." In all a total of 7.2% of the sample.

TABLE 16
INVOLVEMENT

TYPE	N	%
Social activities		
Frequently	21	8.7
Occasionally	29	16.2
Seldom	75	31.1
Never	106	44.0
TOTAL	241	
Financial contributions		
Yes	66	27.6
No	173	72.4
TOTAL	239	

TABLE 16
INVOLVEMENT

TYPE	N	%
Religious club	24	9.7
	247	

TABLE 17
PRAYER AND MEDITATION

FREQUENCY	Prayer		Meditation	
	N	%	N	%
At least once a day	50	20.4	30	12.3
At least once a week	14	5.7	16	6.6
Only occasionally	57	23.3	54	22.2
Never	124	50.6	143	58.3
TOTAL	245		243	

4. BIBLE READING.

Over $\frac{1}{2}$ the students read the Bible, but most did so only on an occasional basis, 45.7%.

Only 12.4% of students read the Bible more than once a day, daily or weekly. See table 18.

5. OTHER RELIGIOUS BOOKS.

Nearly $\frac{1}{3}$ of the students said they read other religious books apart from the Bible (31.5%). The three most popular types were : 1) general philosophical and theological books 22.8%, 2) comparative religion 21.5%, and 3) non-Christian 20.3%. Other areas mentioned were : Christianity 19.0%, biographies and autobiographies 10.1%, and church literature 6.3%.

The general philosophical and theological category included books on : the concept of God, God and science, and the supernatural, and included writers such as : Fromm, Francis Schaeffer and Professor Geering.

The non-Christian books were mostly on Indian religions, especially Buddhism. One respondent was interested in Satanism. The books on Christianity included mainly translations and criticisms. Those who were interested in church literature mostly read Catholic papers such as, the Tablet and Zealandia.

Books of a biographical or autobiographical nature included works by : Albert Schweitzer, Martin Luther King and Lobsang Rampa. Two students considered books by Graham Green and Dylan Thomas to be religious books.

TABLE 18
BIBLE READING

FREQUENCY	N	%
More than once a day	5	2.1
Daily	19	8.0
Weekly	7	3.0
Occasionally	113	47.7
Never	93	39.2
TOTAL	237	

D. SOME CORRELATES OF RELIGIOUS PRACTICES.

1. CHURCH ATTENDANCE AND BELIEF IN GOD.

A significant relationship at the .001 level was found between those respondents who attended church more frequently and those who believed in God. Of those who went to church more than once a week or weekly, 75% believed in

God; 45.6% of those who never attended believed. (Chi-square = 49.4906, d.f. = 3). The contingency coefficient was also quite high, .4186.

2. CHURCH ATTENDANCE AND ULTIMATE CONCERN.

A relationship was found between these two variables. Those who never thought about questions of ultimate concern also never went to church (100%). Those who thought about such questions frequently, or occasionally were most likely to attend church on an occasional basis, 31.1%; 12.7% went more than once a week, and 8.2% went weekly.

Those who went to church less frequently were more interested in social issues. Of those who went more than once a week 17.4% were very interested, while 25% of those who never went were interested, and 23.9% of those who only went occasionally. Those who went to church more regularly were more interested in religious questions and in suffering, than those who never went, or who only went occasionally. Of those who went more than once a week 43.5% were interested in these questions, 15.8% who went occasionally, and 13%

who never went.

3. CHURCH ATTENDANCE AND INTEREST IN RELIGION.

A significant relationship at the .001 level was found between frequency of church attendance and interest in religion. Of those who went to church more than once a week 48% were interested in question 4, and 68% in question 5. For those who never attended church the percentages were : 9.5% and 25.6% respectively. (Chi-square = 59.0544, d.f. = 9). The Contingency coefficient was also quite high, .4414. (The Chi-square value and contingency coefficient were for question 4 only).

4. ACCEPTANCE AND INTERPRETATION OF CHRISTIANITY AND BIBLE READING.

A relationship was found between a literal interpretation of Christianity and more frequent Bible reading. Of those who read the Bible more than once a day or daily, 48.7% had a literal interpretation, only 7.6% had an ethical interpretation, and none rejected Christianity. Of those who never read the Bible 75% rejected Christianity. Those who were not sure of their interpretation of Christianity, but still thought Jesus had

something important to say, were more likely to read the Bible only occasionally (64.1%).

E. RELIGIOUS EXPERIENCE

Nearly $\frac{1}{3}$ of the sample said they had had a religious experience (29%), 32.2% said they had experienced a feeling of extra-sensory contact with a power beyond themselves. Over half of those who experienced such contact believed the power to be God.

Only a minority of students believed drugs to be a legitimate way of obtaining a religious experience (9.3%), and only 8% believed that because important insights could be gained through using drugs they should be legalized. Those who had had a religious experience were more inclined to approve of legalizing drugs than those who hadn't ; 14.7% of those who had had such experiences agreed, and 8.0% of those who hadn't agreed. However, the difference was not significant at the .05 level (but was at the .10 level). (Chi-square = 1.7218, d.f. = 1). Contingency coefficient = .0363.

F. SOME CORRELATES OF RELIGIOUS EXPERIENCE.

1. RELIGIOUS EXPERIENCE AND THE NEED TO BELIEVE.

Those who had a religious experience also had a significantly greater need to believe in religion than those who had not had such an experience (.001 level of confidence); 56.9% and 36.1% respectively. (Chi-square = 7.9757, d.f. = 1). Contingency coefficient = .1831.

2. RELIGIOUS EXPERIENCE AND CHURCH ATTENDANCE.

A significant relationship at the .001 level was also found between frequency of church attendance and the tendency to have religious experiences. Of those who went more than once a week, 83.3% had such experiences 45.2% of those who went weekly, and 22.9% of those who only went occasionally. Only 19% of those who never went to church had religious experiences. (Chi-square = 42.4236, d.f. = 3). Contingency coefficient = .3911.

G. RELIGIOUS CONSEQUENCES.

Nearly $\frac{1}{2}$ the students felt religion had some influence on their lives, (43.7%); 17.4% said religion gave meaning and purpose to their

lives, 14.1% said it made them more aware of the needs of other people, and 9.7% said it provided a system of ethics for them.

Nearly $\frac{1}{2}$ also believed that one's moral behaviour in this life influenced the quality of future existence, (41.7%). Well over $\frac{1}{2}$ the sample believed that some form of religious or ethical system was necessary in order to lead a good life, (59.9%).

H. SOME CORRELATES OF RELIGIOUS CONSEQUENCES.

1. RELIGIOUS CONSEQUENCES AND BELIEF IN GOD.

Those respondents whose lives were influenced by religion i.e., religion gave their lives meaning and purpose, provided an ethical system, made them more aware of others' needs, believed more in God. The percentages were: meaning and purpose, 94.3%, believed in God, ethical system 94.1%, and aware 87.0%.

2. RELIGIOUS CONSEQUENCES AND INTEREST IN RELIGION.

Over $\frac{1}{2}$ of those students who were very interested or moderately interested in religion also said religion influenced their lives, (35.6%, q.n.4 and 26.8% q.n.5).

There was a tendency for those for whom

religion gave meaning and purpose to life, to be more interested in religion; 42.9% were very interested, and 45.7% were moderately interested. Those for whom religion gave an ethical system to live by, tended to be moderately interested, 64.7%, (only 17.6% were very interested). Those whom religion made more aware of the needs of others were also inclined to be moderately interested, 66.7%, (only 8.3% were very interested). (Figures for q.n.4 given).

A similar trend was found with interest in q.n.5, although more respondents whom religion made more aware, and gave ethics to live by, were slightly more interested in religious questions of a philosophical nature, rather than church related issues ; 26.1% and 42.8% respectively were very interested.

2. RELIGIOUS CONSEQUENCES AND ULTIMATE CONCERN.

Those respondents who were influenced by religion were also more likely to be interested in questions of ultimate concern ; 95.3% of those who were influenced thought about such questions either frequently or occasionally.

Those for whom religion gave meaning, purpose and awareness, thought about such questions the most. Meaning and purpose ; 51.4% thought about these questions frequently, and 45.7% occasionally, 2.9% seldom. The figures for those whom religion made more aware were : 54.2%, 41.7%, and 4.2%. Those for whom religion gave an ethical system : 29.4%, 58.8%, and 11.8% respectively.

4. RELIGIOUS CONSEQUENCES AND CHURCH ATTENDANCE.

Over $\frac{1}{3}$ of those students who attended church either more than once a week, weekly, or occasionally, were also influenced by religion, (38.4%). More frequent church attenders were more inclined to say religion gave meaning and purpose to their lives, (60.0%); whereas of those who never went : 25% said religion made them more aware of the needs of others, 16.7% that it gave purpose and meaning to life, and 8.3% that it provided them with a system of ethics. Only 4% of those who went to church more than once a week said religion made them more aware of the needs of others; 20% of those who went once a week, and 35% of those who only went occasionally.

5. RELIGIOUS CONSEQUENCES AND RELIGIOUS EXPERIENCE.

Only 23.7% of those who had religious experiences said that religion influenced their lives. Again those who did have such experiences were more likely to say religion influenced their lives by giving it meaning and purpose (43.9%). Only 18.2% of those who had no such experiences claimed this. Those who hadn't had religious experiences were more likely to say religion made them more aware of the needs of others (24.1%); only 12.3% of those who had religious experiences claimed this. The relationship between the type of influence religion had on the respondents life and whether or not he had had a religious experience was significant at the .02 level of confidence. (Chi-square = 10.7041, d.f. = 3). Contingency coefficient .2096.

6. POLITICAL BELIEF AND RELIGIOUS BELIEF.

A slight relationship was found between political conservatism and the tendency to interpret Christianity more favourably. Of those who labelled themselves highly conservative, 100%, also had a favourable interpretation of Christianity, i.e., either a literal or ethical.

interpretation, as opposed to being unsure or rejecting it. Of those who labelled themselves conservative, 92.6% had a favourable attitude; 80.5% of those who had liberal political views, and 79.5% of socialists. Of those who had no political view 76% interpreted Christianity favourably.

Those with socialist or liberal political views were more likely to have an ethical interpretation of Christianity; 33.5%, and 33.2% respectively. They were also the most likely to reject Christianity; 15.4% and 17.6% respectively. Political conservatives had the highest literal interpretation of Christianity (25%).

I. COMPARISON BETWEEN THE DIMENSIONS OF RELIGIOSITY.

Mean percentages were calculated for each of the dimensions and are set out in table 19. The belief and consequential dimensions ranked highest, followed by the experiential and practical dimensions.

TABLE 19
COMPARISON OF DIMENSIONS

BELIEF	N	%	PRACTICES	N	%
God	169	68.4	Church attend- ance more than once a week and weekly.	59	24.8
Religious belief	148	59.9			
Ultimate concern	214	86.6	plus occasion- al attend- ance	(169)	(68.4)
Favourable Attitude to Christianity	200	80.9	Involvement social activities frequently and occasionally	60	24.2
Affiliated, or religious group	70	28.3	Financial Contribution	66	26.7
Biblical teachings					
Jesus the Son of God	102	41.7	Religious Clubs	24	9.7
The Trinity	78	31.5			
The resurrection	89	36.0	Prayer More than once a day, daily and weekly	64	25.9
The armageddon	29	11.7			
Immortality	83	33.6			
Favourable attitude to the Bible	159	64.2	Plus occasional prayer	(121)	(49.0)
Favourable attitude to the Church	227	92.1	Meditation More than once a day daily, and weekly	46	18.6
			Plus occasional mediation	(101)	(40.8)

TABLE 19
COMPARISON OF DIMENSIONS

BELIEF	N	%	PRACTICE:	N	%
			Telling beads More than once a day, daily and weekly	3	1.2
Mean% = 53.0			Plus occasional use	(10)	(4.0)
			Other spiritual exercises	12	4.8
			Mean % = 17.0 or (28.3)		
EXPERIENCE	CONSEQUENCES				
Religious experience	73	29.5	Influence	138	55.8
Extra-sensory	81	32.7	Influence of moral behaviour	103	41.7
			Necessity of ethics	148	59.9
Mean % = 31.1			Mean % = 52.6		

PART II CHANGE IN RELIGION

The means by which change in religiosity among students was measured and definitions of the concepts used are set out in appendix II.

A. DOUBTS ABOUT RELIGION.

Over $\frac{1}{2}$ the students said they had doubts about certain religious matters (65.1%). One third of these were doubts about how the Bible should be interpreted (33.1%); 18.5% had doubts about God, 14.2% about the church and religious practices, and 11% about religious beliefs in general. Other areas of doubt were: agnosticism and disbelief 9.1%, the hypocrisy of religion 8.5%, faith 3% and moral issues 2.4%.

Doubts about Biblical interpretation included: doubts about the validity of the Bible, especially such aspects as, the resurrection, creation, immortality, sin and heaven and hell. This category included also doubts about certain exaggerations and inconsistencies in the Bible. Others had doubts about: what actually constituted the Christian ethic, what was the role of Jesus

Christ, and what was good and evil.

Doubts about God were mainly about whether or not he existed, and if so about his value. Others had doubts about: the purpose and function of God, his relationship to man, and what he requires of us, God and science, the power of God, and the Trinity.

Doubts about the church included : the authority and power of the church, and the necessity of certain practices, e.g. communion, baptism, church attendance.

Beliefs about religion in general consisted of : doubts about which church or religion was the right one, what was religion, what was its role in society, and did we need religion.

Some students said they had doubts about all areas of religion, or that religion was irrelevant to life, and that it had no basic truth. Others said that perhaps all religions might have something to offer. These doubts came under the heading of agnosticism and disbelief.

Doubts about hypocrisy included : remarks about the negative effects of religion,

especially bias resulting in blind faith, dogmatism and the tendency to be egocentric. Others did not like what they saw as the hypocrisy of church goers in general.

Some students had doubts about their capacity for complete faith, and a few had doubts about moral issues such as contraception. Other doubts in this area included: pre-marital sex, abortion, and what constituted Christian morality.

B. SOME CORRELATES OF RELIGIOUS DOUBT.

1. DOUBTS AND THE BELIEF IN GOD.

Students who did not believe in God only had slightly more doubts about religion than those who did (82.8% compared with 77.6%). The difference was not significant at the .05 level. (Chi-square = .4799, d.f. = 1). Contingency coefficient = .0457.

2. DOUBTS AND THE NEED TO BELIEVE.

Again only a slight difference was found. Those with more doubts had a greater need to believe, (82.2% compared with 75.4%). The difference was not significant at the .05 level. (Chi-square = 1.721, df = 1).

Contingency coefficient = .0711.

3. DOUBTS AND CHURCH ATTENDANCE.

Those students who attended church more frequently had less doubts about religion. Of those who went more than once a week, 44% said they had doubts ; of those who went weekly 84.4%, occasionally 88%, and never 75.6%. The relationship between frequent church attendance and doubts was significant at the .001 level. (Chi-square = 24.1864, d.f. = 3). Contingency coefficient = .3055.

C. PERCEIVED CHANGE.

Only $\frac{1}{3}$ of the students said that their religion had changed since they had been at university (32.3%). Almost equal proportions said the change was in a negative or positive direction, 42.5% and 40% respectively. See table 20 for changes on the various dimensions of religion.

Slightly more students reported a general change in attitude towards religion (43.3%), again though, almost equal proportions said this change was either in a negative or

or positive direction ; i.e., 21.5% said their attitude towards religion had become less favourable since they had been at university, 21.8% more favourable, and the rest had remained unchanged in their attitude (58.4%).

Of those students who said they had changed, more changed in the direction of a greater belief in God, less went to church, and slightly less prayed. Slightly less found religion influenced their lives. Equal proportions said they had more and less religious experiences since they had been at university.

Over $\frac{1}{2}$ of the students who had changed their beliefs felt this change had taken place in their first year at university (65.6%), 21% in their second year, and 10.8% in their third year.

TABLE 20
PERCEIVED CHANGE

DIMENSION	MORE		LESS	
	N	%	N	%
BELIEVE IN				
GOD	38	63.3	22	36.7

TABLE 20
PERCEIVED CHANGE

DIMENSION	MORE FREQUENTLY		LESS FREQUENTLY	
	N	%	N	%
GO TO CHURCH	16	25.4	47	74.6
PRAY	32	45.7	38	54.3
				2
	MORE SO		LESS SO	
RELIGIOUS EXPERI- ENCE (i.e. close- ness to God)	32	50.8	31	49.2
	MORE INFLUENCE		LESS INFLUENCE	
CONSEQUENCE (i.e., amount of influence of religion on every- day life)	37	55.2	30	44.8

1. PERCEIVED INFLUENCE OF CHANGE.

The main influences giving rise to an increased favourable attitude towards religion were; other students and reading, towards a decrease in favourable attitude were; reading and other students, in that order. See table 21.

TABLE 21
INFLUENCES OF CHANGE

TYPE	Increase		Decrease		No influence		Other influence		Combined amount of influence.
	N	%	N	%	N	%	N	%	
PARENTS	5	5.0	12	11.9	80	79.2	4	4.0	20.9
COURSE	16	14.7	19	17.4	69	63.3	5	4.6	36.7
STUDENTS	39	35.5	27	24.5	36	32.7	8	7.3	67.3
UNIVERSITY CLUBS	9	8.2	5	4.5	96	87.3	0	0.0	12.7
CLUBS OUTSIDE UNIVERSITY	14	13.7	5	4.9	83	81.4	0	0.0	18.6
READING	31	29.0	30	28.0	40	37.4	6	5.6	62.6
OTHER	20	42.6	25	53.0	-	-	2	4.3	100.0

2. INFLUENCES OF CHANGE AND YEAR AT UNIVERSITY.

Parents were more influential with first year students than with third year students, whereas peer group influences, such as other students and university clubs, tended to have an increasing influence with length of stay at university. The influence of course material showed little variation. Clubs outside university also showed little variation, apart from a tendency to influence attitudes towards religion in a positive way in the second year at university, more so than the first or third. A similar trend was found for general reading. See Table 22.

3. CHANGE BEFORE UNIVERSITY.

Only 26.3% of the students said that their religious beliefs etc., had changed before they came to university. Most of these changes took place between the ages of : 13 - 18 (38.5%), and 15-16 (33.8%); 20% took place between the age of 13-14, and 4.6% from 11-12. One respondent said such changes had taken place between the age of 9-10, and one between 1-2 years of age.

The types of change most frequently mentioned were: dissillusionment with the church

and religion, rejection of religion, a more literal interpretation of religion and the Bible, and a widening of religious concepts (46.3%). Others found themselves questioning religion more, and some found the beginnings of new beliefs (26.8%). Other types of change were : conversion (12.4%), concern for others, and a general change in attitude towards themselves and others (4.9%), formulation of their own system of ethics, development of the power of reasoning, and realization of the world around them (3.7%), religious experiences, closeness to God, the answering of prayers (2.4%), and 2.4% who also became more aware of the hypocrisy of the church and its believers.

TABLE 22
INFLUENCE OF CHANGE AND YEAR AT UNIVERSITY

INFLUENCE	FIRST YEAR			
	% Increase	% decrease	% combined amount of influence	% No influence
Parents	12.0	12.0	(24.0)	76.0
Course	17.2	17.2	(34.4)	65.5
Students	30.0	20.0	(50.0)	36.7
University Clubs	7.1	0.0	(7.1)	92.9
Clubs outside University	10.3	3.4	(13.7)	86.2
Reading	26.7	26.7	(53.4)	40.0

TABLE 22

INFLUENCE OF CHANGE AND YEAR AT UNIVERSITY.

INFLUENCE	SECOND YEAR			
	% Increase	% decrease	% combined amount of influence	% No influence
Parents	5.4	13.5	(18.9)	73.0
Course	15.0	20.0	(35.0)	57.6
Students	47.5	17.5	(65.0)	32.5
University Clubs	12.5	0.0	(12.5)	87.8
Clubs outside University	22.2	8.3	(30.5)	69.4
Reading	39.5	28.9	(68.4)	28.9

THIRD YEAR				
Parents	0.0	10.3	(10.3)	87.2
Course	12.5	15.0	(27.5)	67.5
Students	27.5	35.0	(62.5)	30.0
University clubs	4.9	12.2	(17.1)	82.9
Clubs outside University	8.1	2.7	(10.8)	89.2
Reading	20.5	28.2	(48.7)	43.6

D. SOME CORRELATES OF PERCEIVED CHANGE.1. CHANGE IN BELIEF ETC., AND INTEREST IN RELIGION.

Those students who were more interested in religion also changed their religious beliefs etc., more often while they were at university. Of those students who were very interested in q.n.4, 46.2% changed, of those who were moderately interested, 37.3% changed, only 21.6% of those with little

interest, and 13.8% of those with no interest changed. A similar trend was found for q.n.5; 41.8%, 26.9%, 27.0% and 14.3%. The relationship in q.n. 4 between interest and change was significant at the .01 level. (Chi-square = 12.0107, d.f.=3) Contingency coefficient = .2162.

2. CHANGE IN BELIEF IN GOD AND INTEREST IN RELIGION.

Those who had come to believe in God more since they had been at university were also more interested in religion than those who had come to believe in God less. For q.n.5, the percentages for those who believed in God more were : 77.4% of those who were very interested, 47.4% moderately interested, 57.1% little interested, and 0.0% no interest. The trend was not as strong for q.n. 4 : 70.6%, 60.0%, 66.7% and 50.0%.

3. CHANGE IN ATTITUDE AND INTEREST IN RELIGION.

Those who had developed a more favourable attitude towards religion were also more interested in it; however, the relationship was not significant at the .05 level. The percentages

for q.n.4 were : 27.8% of those who were more favourable in their attitude were very interested, and 53.7% were moderately interested, 13.0% had little interest, and 5.6% had no interest. The percentages for q.n.5 were : 58.5%, 34.0%, 7.5% and 0.0. (Chi-square = 10.9649, d.f. = 6). Contingency coefficient = 2090.

4. CHANGE IN CHURCH ATTENDANCE AND INTEREST IN RELIGION.

Those who attended church more frequently since they had been at university were less interested in religion than those who attended church less. The percentages for q.n.4 were : 63.6% of those who went to church less were very interested, 80.0% were moderately interested, 55.6% had little interest. For those who went more the percentages were : 36.4%, 20.0% and 44.4%. The percentages for q.n.5 were : 60.7% very interested, 79.2% moderately interested.

5. CHANGE IN CLOSENESS TO GOD AND INTEREST IN RELIGION.

Those who felt themselves to be closer to God were only slightly more interested in religion. Of those who were closer to God : 34.4% were very interested, and 50% moderately interested. Of

those whose closeness to God had decreased, 16.1% were very interested and 58.1% moderately interested, (q.n.4). The percentages for q.n.5 were : 65.6%, 21.9%, 31.0% and 48.3%.

6. CHANGE IN INFLUENCE AND INTEREST IN RELIGION.

Those respondents who felt themselves to be influenced more by their religious beliefs etc., were also more interested in religion. Again the differences were not large. Of those who were influenced more : 32.4% were very interested, and 54.1% moderately interested. Of those who were influenced less : 16.7% were very interested, and 53.3% moderately interested, (q.n.4). The percentages for q.n.5 were : 70.3%, 16.3%, and 25.0% and 60.7%.

E. CROSS-SECTIONAL CHANGE

1. DOUBTS ABOUT RELIGION.

No significant difference at the .05 level was found between doubts about religion and year at university. There was only a slight tendency for doubts to increase with length of stay at university; 75.2% of first year students said they had doubts, 76.3% of second year students, and 78.4% of third year students. (Chi-square =

2.2817, d.f. = 4). Contingency coefficient = .0981

2. BELIEF.

(a) RELIGIOUS BELIEF.

No significant difference was found at the .05 level between possession of some form of religious belief and year at university. There was only a slight tendency for more second year students to claim such belief (65.7%); first year students were the least likely to, 55.9%, and 62.1% of third year students said they had religious beliefs (Chi-square = 1.1088, d.f. = 2). Contingency coefficient = .0685.

Religious beliefs tended to shift from an emphasis on christianity and the role of Jesus Christ among first year students, (25.4%), to an emphasis on the role of God among second year students, (31.8%). Third year students were more interested in ethical aspects of religion, (28.9%). Differences again were not great however, 20.8% of first year students said God was the main aspect of their belief, 29.5% of second year students named Christianity and Jesus Christ, 26.3% of third year students also chose this. The tendency to be undecided about the nature of

of ones religious belief decreased with length of stay at university : 8.3%, 0.0% and 0.0%.

(b) ACCEPTANCE AND INTERPRETATION OF CHRISTIANITY.

No significant difference was found at the .05 level between interpretation of Christianity and year at university, though there was a slight tendency for first and second year students to be more favourable in their attitude than third year students : 81.7% of first year students were favourable, 81.5% of second year students, and 72.9% of third year. There was also a slight tendency for literal interpretations of Christianity to increase in the second year, but then to decrease: 13.2%, 25.3% and 10.3%. Those who rejected Christianity, or who were not sure what they believed about it but still thought Jesus had something important to say, were more likely to have such beliefs the longer they had been at university. The percentages were : 13.2%, 12.0%, 16.0 and 25.2%, 21.3% and 41.2% respectively. (Chi-square = 12.2051, d.f = 8). Contingency coefficient = .2226.

(c) BIBLICAL BELIEFS.

No significant differences at the .05

level were found between Biblical beliefs (i.e., Jesus was the Son of God, the Trinity, the resurrection, the armageddon, immortality) and year at university. There was though a slight tendency for these beliefs to decrease with length of stay at university, and in the case of the first three beliefs given above, to be strongest in the first year. Second year students were also the least undecided about these beliefs. Percentages are given in table 27.

The Chi-square and contingency coefficient values were as follows : Immortality (Chi-square = 1.8841, d.f. = 8). Contingency coefficient = .0903. Jesus was the Son of God (Chi-square = 11.9406, d.f.=8). Contingency = .2208. Trinity (Chi-square = 9.1157, d.f. = 8). Contingency coefficient = .1965. Resurrection (Chi-square = 12.3442, d.f. = 8). Contingency coefficient = .2252. Armageddon (Chi-square = 10.1885, d.f. = 8). Contingency coefficient = .2186.

(d) GOD.

No significant difference was found at the .05 level between belief in God and year at university. There was only a slight tendency for belief to increase with length of stay. (Chi-

square = 1.4776, d.f. = 2). Contingency coefficient = .0794.

The definition of God tended to become less orthodox with length of stay at university. The belief that God was a supernatural superior spiritual being, decreased in the third year : 28%, 33.3%, 26%, whereas the tendency to define God as : some form of power, force or essence, as a human value, or as a benevolent being, increased with length of stay at university. The percentages were: power etc., 8%, 12.5%, 20%, human value, 8%, 4.%, 12%, and benevolent being, 6%, 10.4%, 10%.

(e) BELIEF IN GOD, PARENTS RELIGIOSITY AND YEAR AT UNIVERSITY.

Very little relationship was found between belief in God, parents religiosity and year at university. There was a slight tendency, however, for students whose parents were not religious to increase their belief in God with length of stay at university : 18.2% of first year students believed; 22.3% of second year, and 29.7% of third year. There was also a very slight tendency for students with very religious parents to believe less in God with length of stay at university.

The percentages were : 7.5%, 6.5% and 6.7 %.

The percentages for those with religious parents were : 32.2%, 32.8% and 33.7%, and with anti-religious parents, 1.0%, 1.3% and 1.3%.

(f) AGNOSTICISM AND ATHEISM.

Both agnosticism and atheism decreased with year at university, less students had such beliefs in their second year at university.

The percentages for agnosticism were : 23.6%, 14.4% and 14.8% for atheism, 10.7, 9.2% and 9.4%.

(g) DENOMINATIONAL CHOICE, DENOMINATIONAL UPBRINGING AND YEAR AT UNIVERSITY.

Students were slightly less likely to still belong to the denomination they were brought up in in their third year at university. Denominational choice and denominational upbringing were closer in the second year. The percentages found were : 29%, 34.2%, and 23% for those who still belonged to the denomination they were brought up in.

The apostacy rate while at university was greater for those students brought up in the Baptist or 'other' Christian denominations. The

apostacy rates were : 75%, 25%, 25% and 45.4%, 63.6% and 27.2% respectively. Apostacy rates were less for those brought up in the Methodist, Catholic, Anglican and Presbyterian denominations. The rates for these denominations were as follows : Methodist 9%, 18.7%, 9%, Catholic 25%, 15.6%, 18.7%, Anglican 5.5%, 9.5%, 4.7%, Presbyterian 7.9%, 4.7%, 3.1%.

(h) NEED TO BELIEVE.

No significant difference was found at the .05 level between need to believe and year at university, though there was a slight decrease in need from first to third year. The percentages were : 39.7%, 43.6% and 37.9%. (Chi-square = 2.1832, d.f. = 2). Contingency coefficient = .0958.

(i) ULTIMATE CONCERN.

No significant difference was found at the .05 level between interest in the basic permanent problems of mankind and year at university, though there was a slight tendency for such interest to increase with length of stay at university. Of those who were in their first year at university 36% had an interest in these problems, 38.1% of

those in their second year, and 90.5% of those in their third year. (Chi-square = 8.3239, d.f. = 8). Contingency coefficient = .2119.

Interest in social issues increased with length of stay at university : 19.4%, 17.0% and 29.8%, while the area of suffering as an ultimate concern decreased : 10.4%, 9.4% and 5.3%.

(j) ATTITUDE TOWARDS RELIGION.

Little difference was found between favourable attitude towards the church and year at university. (Percentages were : 92.4%, 97.3% 90.5%).

The tendency to believe that the function of the church was to provide a guide for leading a good life increased with year at university : (9% first year, 18.7% second, and 20.8% third.) Whereas the belief that the church was for the salvation of sinners decreased : 6.7%, 5.3% and 4.2%. There was also a slight increase in negative remarks about the church : 3.2%, 1.3% and 6.7%. Again it was lowest amongst second year students.

No significant difference was found at the .05 level between reaction to the Bible and year at university. Again second year students

were more favourable in their attitude, (i.e., chose answer categories 1 or 2 to q.n.6, see Appendix I). The percentages found were : 69.8%, 77.6% and 68.9%. (Chi-square = 10.4422, d.f. = 8). Contingency coefficient = .2058.

There was a slight increase in the belief that the Bible was one of the many books which offers a guide to living a good life : 42.9%, 48.2%, and 49.3%. There was a decrease in the beliefs that it was an historical document of little relevance to this day and age, and that belief in the Bible now holds back and retards human progress. The percentages here were : 18.7%, 9.5%, 11.3%, and 6.6%, 4.2% respectively. Second year students were also more likely to believe that the Bible was the inspired word of God. This belief also declined with length of stay at university. The percentages were : 19.8%, 27% and 12.7%.

(k) INTEREST IN RELIGION.

No significant difference was found at the .05 level between interest in religion and year at university, though both questions 4 and 5 showed a slight decrease, with the greatest interest being among second year students.

Percentages were : 67.7%, 77.6%, 60.8% and 79.5%, 84.2%, and 77% respectively. (Chi-square for $q.n.4$ was 8.09903, d.f. = 6). Contingency coefficient = .1791.

3. RELIGIOUS PRACTICES.

(a) CHURCH ATTENDANCE.

No significant difference was found at the .05 level between attendance at church and year at university. Attendance was slightly higher among second year students, and it decreased among third year students attending more than once a week or weekly. The percentages for attendance more than once a week, weekly and occasionally were : 63.4% among first year students, 68.4% among second year, and 63.5% among third. For attendance more than once a week and weekly the percentages were : 23.6%, 26.3%, and 21.6% (Chi-square = 1.5837, d.f. = 6). Contingency coefficient = .0308.

(b) STUDENT CHURCH ATTENDANCE, PARENTS CHURCH ATTENDANCE AND YEAR AT UNIVERSITY.

The church attendance of first year students was found to be closer to the church attendance of their parents. Table 23 shows

the percentage of students who attend church as frequently as their parents, e.g., 4.3% of students who went to church more than once a week also had parents who attended as frequently.

TABLE 23

STUDENT CHURCH ATTENDANCE, PARENTS CHURCH ATTENDANCE
AND YEAR AT UNIVERSITY.

PARENTS FREQUENCY	STUDENTS ATTENDANCE RATE		
	%First year	Second year	Third year
More than once a week	4.3	1.3	2.7
Weekly	9.6	5.2	4.0
Occasionally	19.3	15.7	13.9
Never	21.5	14.4	17.5

(c) GROUPS OUTSIDE THE FORMAL STRUCTURE OF THE CHURCH.

Students in their second or third year were more likely to belong to religious groups outside the formal structure of the church. The percentages were : 2.1%, 7.8%, and 8.1%.

(d) INVOLVEMENT.

No significant difference was found

at .05 level between the tendency to give financial contributions to the church and year at university, though there was a slight tendency for students to contribute less often in their third year, and for second year students to give more often. The percentages were : 25.8%, 35.5% and 20.2%. (Chi-square = 4.1064, d.f = 2). Contingency coefficient = .1300.

Second year students were the most likely to belong to a university religious group, and those students in their third year were more likely to than those in their first. Percentages: 5.3%, 14.4%, and 8.1%.

No significant difference was found at the .05 level between the tendency to be involved with social activities associated with the church and year at university. Although, second year students were the most likely to, and third year students the least. Percentages were : 27.9%, 31.5%, and 13.5%. (Chi-square = 9.7921, d.f. = 6) Contingency coefficient = .1976.

(e) SPIRITUAL EXERCISES.

No significant difference was found at the .05 level between praying and year at university.

Second year students were more likely to pray and third year students the least likely to. The percentages for prayer at least once a day, at least once a week, and occasionally were : 45.1%, 56.5%, and 47.2%. For those who prayed at least once a day or at least once a week : 22.6%, 24.2% and 21.6%. (Chi-square = 5.2099, d.f. = 6). Contingency coefficient = .1449.

No significant difference was found at the .05 level between meditation and year at university, although again there was a tendency for second year students to meditate least. The percentages for daily, weekly and occasional meditation were : 39.7%, 51.3%, and 22.3%; for daily and weekly meditation : 21.5%, 25%, and 9.4%. (Chi-square = 10.6804, d.f. = 6). Contingency coefficient = .2052.

Those who had other forms of spiritual exercise were more likely to do so in their second year at university, (2, 10, 5).

4. RELIGIOUS EXPERIENCES.

No significant difference was found between the tendency to have a religious experience, and

year at university. Again second year students were more likely to, and third year students the least likely to. (Chi-square = 5.2099, d.f. = 6). Contingency coefficient = .1449. (.05 level).

5. CONSEQUENCES OF RELIGION.

No significant difference was found at the .05 level between the tendency for religion to influence the respondents life, and year at university, though there was a slight tendency for second year students to be more influenced, and third year students the least influenced. The percentages were : 40.8%, 53.9%, and 37.8%. (Chi-square = 3.3328, d.f. = 6). Contingency coefficient = .1738.

No significant difference was found at the .05 level between belief in the necessity of some religious or ethical system in order to live a good life, and year at university. Third year students were slightly more likely to believe this, and second year students slightly less likely. The percentages were : 60.2%, 56.5% and 66.2%. (Chi-square = .5213, d.f. = 2). Contingency coefficient = .0477.

No significant difference was found at the .05 level between the belief that moral

behaviour in this life influences the quality of future existence, and year at university. There was a slight tendency for first year students to be more likely to believe this and second year students least likely. (Chi-square = 1.8637, d.f. = 2). Contingency coefficient = .0919.

(a) CONSEQUENCES OF RELIGION, PARENTS RELIGIOSITY, AND YEAR AT UNIVERSITY.

There was a slight tendency for students with very religious, or religious parents to be influenced less by religion with year at university, and for students whose parents were not religious to be influenced more. See Table 24.

TABLE 24

CONSEQUENCES OF RELIGION, PARENTS, RELIGIOSITY, AND YEAR AT UNIVERSITY.

PARENTS RELIGIOSITY	% INFLUENCED BY RELIGION		
	First year	second year	third year
Very religious	6.4	5.2	5.4
Religious	21.5	28.9	17.5
Not religious	8.6	15.8	13.5
Anti-religious	1.0	1.2	0.0

(b) POLITICAL BELIEFS.

Political beliefs were found to change with year at university. There was an increase in adherence to all political categories, but the amount of change was greater for liberal political beliefs, (22.7% change) followed by socialist beliefs (14.9%). Conservative beliefs increased by only 5.8%, and highly conservative by 6.4%. The tendency to have no political belief increased by only 5.5%. Socialism and highly conservative beliefs were strongest among second year students.

Comparing political beliefs held before coming to university with those formed in the first year, liberal beliefs again increased the most ; by 6%, and socialism by 2.9%. Conservative beliefs decreased .5%, and highly conservative beliefs 1.2%. The tendency to have no political beliefs also decreased 7.3%. Table 25 sets out the percentage of students holding various political views in their first, second and third years at university, and before they came to university.

(c) STUDENT POLITICAL BELIEF, PARENTS POLITICAL BELIEF AND YEAR AT UNIVERSITY.

Very little difference was ^{fo}und between

the closeness of students political beliefs to their parents political beliefs, and year at university. Students whose parents had either socialist or conservative political beliefs were more likely to have similar beliefs in their first year at university, and less likely to in their third year. Students whose parents had liberal political beliefs were less likely to have such beliefs in their first and second year, and more likely to in their third. Table 26 sets out the relationship between student and parental political beliefs and year at university, e.g., 3.2% of students in their first year who had socialist beliefs also had parents with similar views.

TABLE 25
STUDENTS POLITICAL BELIEFS

Year at University	POLITICAL BELIEFS.				
	% Socialist	Liberal	Conservative	Highly Conservative	No political View.
Before university	7.2	15.8	15.8	1.6	12.1
First year	10.1	21.8	15.3	.4	4.8
Second year	25.0	40.7	14.4	7.8	3.9
Third year	14.8	44.5	20.2	1.3	9.4

TABLE 26.

STUDENTS POLITICAL BELIEFS, PARENTS POLITICAL
BELIEFS AND YEAR AT UNIVERSITY

PARENTS POLITICAL VIEW	STUDENTS POLITICAL VIEW		
	% the same	First year	second year third year.
Socialist		3.2	3.9 2.7
Liberal		18.2	18.1 21.6
Conservative		18.2	10.5 14.8
Highly conserva- tive		0.0	1.2 0.0

6. COMPARISON OF DIMENSION OF CROSS-SECTIONAL
CHANGE.

Table 27 gives the mean percentage change for each dimension. Although there was a tendency for the belief, practical, and experiential dimensions to decline with length of stay at university, and for second year students to be more religious, the differences were only slight. The mean percentage for the consequential dimension showed no change.

TABLE 27
CROSS-SECTIONAL CHANGE

DIMENSION	First year		Second year		Third year	
	N.	%	N.	%	N.	%
BELIEF						
Religious belief	52	55.9	50	65.7	46	62.1
Favourable attitude towards Christianity	76	81.7	62	81.5	54	72.9
BIBLICAL BELIEF						
Jesus was the Son of God	39	41.9	39	51.3	25	33.7
Trinity	29	31.1	29	38.1	20	27.0
Resurrection	37	39.7	32	42.1	20	27.0
Armageddon	15	18.2	10	31.1	4	5.4
Immortality	33	35.4	26	34.2	24	32.3
GOD	61	65.5	52	68.4	55	74.5
Religious group	27	29.0	26	34.2	17	23.0
Ultimate concern	30	36.0	67	88.1	67	90.5

TABLE 27 (continued)

Favourable attitude towards the church	86	92.4	74	97.3	67	90.5
Favourable reaction towards the Bible	65	69.8	59	77.6	51	68.9
Mean %	54		58		51	
PRACTICAL						
Church attendance						
More than once a week	59	63.4	52	68.4	47	63.5
Weekly and occasionally.						
Church attendance more than once a week and weekly	(22)	(23.6)	(20)	(26.3)	(16)	(21.6)
Involvement financial contributions	24	25.8	27	35.5	15	20.2
Religious club	5	5.3	11	14.4	6	8.1
Social activities	26	27.9	24	31.5	10	13.5
Prayer						
daily, weekly and occasionally	42	45.1	43	56.5	35	47.2
daily and weekly	(22)	(23.6)	(26)	(34.2)	(16)	(21.6)

TABLE 27 (Continued)

Meditation				
daily, weekly and occasionally	37 (20)	39.7 (21.5)	39 (19)	51.3 (25.0)
daily and weekly			24 (7)	32.3 (9.4)
Mean %	34(21)		43(28)	31(12)
EXPERIENCE				
Religious experience	27	29.0	28	36.8
			18	24.3
Mean %	29		37	24
CONSEQUENCE				
Influence	38	40.8	41	53.9
Ethical System	56	60.2	43	56.5
Moral influence	43	46.2	27	35.5
Mean %	49		49	49

PART III BACKGROUND VARIABLES

Definition of background variables are given in appendix II.

The percentages used in this section were those yielded by the computer programme and are percentages of the number of students who answered the question being discussed. They should be taken as a possible trend only. A more accurate analysis could have been made by taking percentages of the total number of students in each category. For example, belief in God by all arts students, science students etc, in the sample, instead of belief in God by only those arts and science students who answered the question.

A. BACKGROUND VARIABLES AND THE DIMENSION OF RELIGIOSITY.

FACULTY.

1. Faculty and Belief.

(a) Acceptance and interpretation of Christianity.

Students belonging to different faculties differed in their interpretation of Christianity.

All favoured an ethical interpretation, but in varying degrees. Fine arts students were the

most likely to favour such an interpretation (66.7%), and science students the least (26.9%). Science students were also the most likely to reject Christianity (23.1%), and arts students were the most likely to have a literal interpretation (20.2%).

(b) God.

Students studying law and arts were the most likely to say they believed in God, 84.6% and 81% respectively. Commerce and science students were the least likely to : 60% and 60.7%.

Science students were also the most likely to say that God was indefinable (25.9%). Commerce, engineering, arts and fine arts were more likely to define God as a supernatural superior, spiritual being. The percentages were: 50%, 31.6%, 29.5% and 25% respectively. Fine arts students were also more likely to choose definitions such as : pantheistic 25%, human values 25%, or some form of power, force, or essence 25%. Law students were also more likely to choose this last category, 30%.

(c) Agnosticism and Atheism.

The highest atheism scores were obtained by fine arts students, 40%, science, 38.1% and engineering students 36.4%. The percentages for the other faculties were : arts 23.6%, commerce 22.2% and law 0.0%.

Law students also had the highest agnosticism scores, 75%, art 64.3%, fine arts 60%, science 57.1%, commerce 55.6% and engineering students 27.3%.

(d) Need to believe.

No significant difference was found at the .05 level between the different faculties and the need to believe. Arts and engineering students, however, had the greatest need, both 50%, and science students the least, 30.4% (Chi-square = 7.0270, d.f. = 5). Contingency coefficient = .1700.

(e) Interest in religion.

For both q.n. 4 and 5 arts students were the most interested in religion; 79.5% and 89.9% were very interested or moderately interested in these questions. Science students were the least interested in q.n. 4, 53.6%, and commerce and law students the least interested in q.n.5,

68.2% and 69.2% respectively. Science students scored 73.2% for q.n. 5, fine arts 82.3% and engineering students 89.9%.

2. FACULTY AND RELIGIOUS PRACTICES.

(a) Church attendance.

Fine arts students were the least likely to attend church, 33.3% (occasionally), followed by science students, 51.8% (more than once a week, weekly and occasionally). Arts students were the most likely to, 79.3% (more than once a week, weekly and occasionally), followed by engineering and law students, 77.4% and 73.4% (more than once a week, weekly and occasionally).

SEX

1. BELIEF AND SEX.

(a) Acceptance and interpretation of Christianity.

Very little difference was found between the sexes in their acceptance or interpretation of Christianity. Differences were the most noticeable at the extremes however. Females had a more literal interpretation, (19%), males (12%). Females also rejected Christianity more than males, 14.3% and 11.5% respectively.

Only slightly more male students preferred an ethical interpretation of Christianity, 75.9%, and 31% of females. Percentages for males and females who were not sure of their interpretation but still thought Jesus had something important to say differed little; 33.3%, and 32.6% respectively.

(b) God.

Female students believed in God more than male students. The difference was not large however, 79.5% and 65.9%.

Females were also more likely to define God as a supernatural superior being, (30%), and males 25.7%. Females were more likely to see God as ; a creator (11.7%), males 8.1%, as benevolent (16.7%), males 12.2%, and also to have a pantheistic interpretation of God (13.3%) males 4.1%. Whereas male students were more likely to : say that God was indefinable (18.9%), females 10%, to define God as the self (9.5%), females 6.7%, as a human value (10.8%), females 3.3%, and as Jesus Christ (2.7%), males 0.0%.

(c) Agnosticism and Atheism.

No difference was found between the

sexes on agnosticism scores, though more female students tended to label themselves atheist than male students. The percentages were 39.1% and 27.5% respectively.

(d) Denominational upbringing and denominational choice.

Female students who were brought up Catholic, Presbyterian and Methodist were more likely, than male students, to still choose these denominations. The percentages were as follows : 100%, 88.9%, 83.3%, 75%, and 100%, 66.7%. Male students were more likely to still choose the Baptist denomination; 100% and 66.7%. No differences were found between the sexes for the other denominations.

(e) Need to believe.

No significant difference was found at the .05 level between the sexes and need to believe, though female students showed the greatest need, (51.2%) and males 37.6%. (Chi-square = 4.9224, d.f. = 3). Contingency coefficient = .1424.

(f) Interest in Religion.

female students were more interested in religion than male students (q.n. 4 and 5), but the differences were not large. Both males and females were more interested in q.n.5 than q.n.4. The percentages were as follows : q.n.4, 75.9% of females were either very interested or moderately interested, and 60.9% of males. For q.n. 5 the percentages never attended church (26%), and males 32.8% were 38.1% and 78.5%.

2. RELIGIOUS PRACTICES AND SEX.

(a) Church attendance.

Little difference was found between the sexes and church attendance. Males attended church only slightly more than females. The percentages for attendance more than once a week, weekly and occasionally were : 67.1% and 63.9%. Again female percentages were higher at the extremes; more females went to church more than once a week (12.3%), and males 8.0%. Whereas more males were likely to go on a weekly or occasional basis, 15.3% and 11.6%, 43.8%, and 39.5%. Only slightly more females said they never attended church (26%), and males 32.8%.

(b) Prayer.

Female students prayed more than male students, and they also prayed more frequently. The percentages were : 29.9% and 15.2% (at least once a day), 5.7% and 5.1% (once a week), 24.1% and 21.0% (occasionally). Male students were more likely to never pray, 58.7% and 40.2%.

3. RELIGIOUS EXPERIENCE AND SEX.

Male students were slightly more likely to have religious experiences than female students. The percentages were, 38.1% and 25.9%.

4. CONSEQUENCES OF RELIGION AND SEX.

Little difference was found between the sexes and the influence religion had on their lives. Females were only slightly more influenced 46.5% and 42.0%. Male students were more likely to say religion provided them with a system of ethics to live by (18.6%) and females 15%.

AGE

1. BELIEF AND AGE.

(a) Acceptance and interpretation of Christianity.

Older students were more likely to reject

Christianity ; 21.6% of those over 21 did so, 16.7% of 21 year olds.

Twenty year olds and those over 21 were the most likely to interpret the Bible literally; 20.8% and 24.3% respectively.

(b) God/

Older students were more likely to believe in God than younger students. The percentages increased from 65.8% for 18 year olds to 73.1%, for those over 21. The differences, however, were not significant at the .05 level. (Chi-square = 2.2298, d.f. = 5). Contingency coefficient = .0969.

Definitions of God as : creator, as a supernatural superior spiritual being, as a human value, and as some form of power, force, or essence, all increased with age. Whereas the belief that God was indefinable decreased. So did belief in God as a benevolent being.

(c) Agnosticism and Atheism.

Atheism tended to decrease with age from 37.5% among 18 year olds, to 16.7% among those over 21. There was, however, an increase

to 41.7% among 21 year olds.

Agnosticism on the other hand increased with age from 50% among 18 year olds to 66.7% among those over 21.

(d) Need to believe.

No significant difference was found at the .05 level between the different age groups and the need to believe, though older students had slightly less need; 38.9% of 21 year olds, and 37.5% of those over 21. Those students in the 18 and 19 year old age groups scored 43.6% and 41.3% respectively, and 20 year olds had the greatest need, (50.9%).

(Chi-square = 2.2463, d.f. = 5). Contingency coefficient = .0967.

(e) Interest in religion.

Little difference was found between age and interest in religion. More difference was found with q.n.4 than q.n. 5. Interest in q.n.4 increased with age from 18-19, dropped from 20-21, and increased again with those over 21. The percentages for those very interested or moderately interested were : 68.3% (18),

74.3% (19), 69% (20), 50% (21), 70.8% (21+). The same pattern was found for interest in q.n. 5 : 82.9%, 84.1%, 81.1%, 72.9%, and 87.8%.

2. RELIGIOUS PRACTICES AND AGE.

(a) Church attendance.

Again little difference was found, and about equal percentages of students in all age categories attended church occasionally or never. Slightly more students between the ages of 19-20 attended church more frequently; 10.8% of 19 year olds and 14.5% of 20 year olds attended more than once a week, and 18.5% of 19 year olds and 12.7% of 20 year olds attended weekly.

(b) Prayer.

A slight increase in prayer with age was found between 18 and 20 year old students. For those students who prayed daily or weekly the percentages were : 22% (18), 24.3% (19), 36.3% (20), 18.9% (21), and 24.6% (21+). Twenty one year olds were also the most likely to never pray (64.9%), and twenty year olds

the most likely to pray (20.9%).

3. RELIGIOUS EXPERIENCE AND AGE.

No significant difference was found at the .05 level between the various age groups and the tendency to have a religious experience. A slight increase was found from 18-20, with a drop among 21 year olds. Those over 21 were th most likely to have such experiences. The percentages were : 22.5% (18), 22.3% (19), 23.3% (20), 24.3% (21), and 38.5% (21+). (Chi-square = 3.7277, d.f. = 6). Contingency coefficient = .1242.

4. CONSEQUENCES OF RELIGION AND AGE.

The tendency for religion to influence ones life also increased from 18- 20, decreased among 21 year olds, and increased again for those over 21. The percentages were : 29.5% (18), 50% (19), 50.9% (20), 36.8% (21) and 41.4% (21+).

The belief that religion gave meaning to their life was strongest among those over 21 and 20 year olds; (41.2% and 39.3% respectively). The tendency for religion to provide a system of ethics was stronger

among younger students, 20 year olds being the most likely to feel this (21.4%). The belief that religion made them more aware of the needs of others was strongest among 21 year olds and 19 year olds; 35.7% and 30% respectively.

SOCIO-ECONOMIC CLASS.

1. BELIEF AND SOCIO-ECONOMIC CLASSES.

(a) Religious Belief.

No significant difference was found at the .05 level between the various indicators of s.e.c. and religious belief. However, those from the lower s.e.c. were less likely to have such beliefs. When measured by educational level, 52.9% of L(low) s.e.c. had religious beliefs, 64.6% of H (high), 64.1% M.H. (moderately high) and 67.7% M. L. (Moderately low) (Chi-square = 1.9000, d.f. = 3). Contingency coefficient = .0899.

When measured by occupation the percentages were : H 62.8%, M.H. 69.1%, M.L. 66.7% and L. 54.1%. For income the figures were:

H 62.8%, M.H. 64.3%, M.L. 56.9% and L. 100%
 (n = 3). Religious belief on the years at
 school index yielded the following percentages:
 H. 71.4%, M.H. 59.2%, M.L. 68.7% and L. 54.3%.
 (Chi-square = 4.1477, d.f. = 3). Contingency
 coefficient = .1323.

(b) God.

No significant difference was found at
 the .05 level between belief in God and s.e.c.,
 though those in the lower classes believed less.
 The percentages were : H. 70.7%, M.H. 77.5%,
 M.L. 64.2%, and L. 61.1%. (Chi-square =
 4.5099, d.f. = 3). Contingency coefficient =
 .1281.

(c) Agnosticism and Atheism.

Agnosticism was more frequent among
 students from M.L. or L. s.e.c.; 71.4% among
 M.L. (years at school scale), 71.4% among
 M.L. (educational level scale), 66.7% among
 L. (occupation scale), and 71.4% among M.L.
 (income scale).

No difference was found between combined
 s.e.c. and atheism; however, there were

differences on the individual scales. On the years at school scale, atheism was stronger among students from L.s.e.c. (46.2%). On the educational level scale L.s.e.c. also scored 46.2%, however H.s.e.c. was also high (36.4%). Little difference was found on the occupation scale, and on the income scale, the highest score was among M.H. s.e.c. (37.8%), and secondly among H. s.e.c. (25%).

(d) Attitude to Religious Education.

No significant difference was found at the .05 level between students from different s.e.c. and the belief in religious education for children. Those from lower s.e.c. were slightly less favourable. The percentages were : H. 72.1%, M.H. 80%, M.L. 68.4%, and L. 76.5%. (Chi-square = 3.1336, d.f. = 3). Contingency coefficient = .1142.

Those respondents from L. s.e.c. were most likely to favour religious education involving a literal interpretation of Christianity (21.4%), while those from M. H. s.e.c. were the most likely to favour a comparative approach (57.3%).

(e) Interest in Religion.

Very little difference was found between s.e.c. and interest in religion. Those from the higher s.e.c. were only slightly more interested in q.n. 4 and 5; 34.8% of those from H. s.e.c. were very interested or moderately interested in q.n.4, 74.1% from M.H., 56.9% M.L., and 66.6% L. The percentages for q.n. 5 were : 81.4%, 86.5%, 75.4% and 72.2%.

2. RELIGIOUS PRACTICES AND SOCIO-ECONOMIC CLASS.

(a) Church attendance.

No significant difference was found at the .05 level between s.e.c. and church attendance, though those in the lower classes were slightly more likely to attend. The percentages for attendance more than once a week or weekly were : H 18.7%, M.H. 23.2%, M.L. 24.1%, and L. 44.4%. (Chi-square = 13.2345, d.f. = 9). Contingency coefficient = .2286.

3. RELIGIOUS EXPERIENCE AND SOCIO-ECONOMIC CLASS

No significant difference was found at

the .05 level between s.e.c. and religious experience, though those in the L.s.e.c. were the most likely to have such experiences. The percentages were as follows : H. 24.4%, M.H. 34.2%, M.L. 26.8%, and L. 38.9%. (Chi-square = 2.3855, d.f. = 3). Contingency coefficient = .1002.

4. CONSEQUENCES OF RELIGION AND SOCIO-ECONOMIC CLASS.

Little difference was found between s.e.c. and degree of influence by religion. Those in the lower s.e.c. were only slightly more influenced. The percentages were : H. 7%, M.H. 30.3%, M.L. 37%, and L. 32.6%.

Those in the lower s.e.c. were more likely to say that religion gave meaning and purpose to their life, while those in the higher s.e.c. were more likely to say it provided them with a system of ethics, or made them more aware of the needs of other people. The percentages were : meaning and purpose, H. 18.6%, M.H. 34.3%, M.L. 40%, and L. 61.0%, ethic ; H. 24%, M.H. 20%, M.L. 11%, and L. 20.6%, aware; H. 30.4%, M.H. 26%, M.L. 36% and L. 1.0%.

RELIGIOUS UPBRINGING.

1. BELIEF AND RELIGIOUS UPBRINGING.

(a) Acceptance and interpretation of Christianity.

Greater emphasis on religious upbringing in the respondents home was associated with a literal interpretation of Christianity (39.4%). Whereas respondents who had had no religious upbringing were the most likely to reject Christianity (42.9%).

(b) God.

Those who had a greater emphasis on religious upbringing were more likely to believe in God. The relationship was significant at the .01 level. Percentages were : great emphasis 85.3% believed, some emphasis (73.5%), little emphasis (69.6%) and no emphasis (20.8%). (Chi-square = 14.2143, d.f. = 3). Contingency coefficient = .2388.

(c) Need to believe.

The relationship between religious upbringing and need to believe was significant at the .02 level ; the greater the emphasis the more likely the respondent was to have such a need. The percentages were : great 64.7%,

some 42.2%, little 31.6%, and no emphasis 33.3%. (Chi-square = 10.1492, d.f. = 3). Contingency coefficient = .2022.

(d) Attitude towards Religious Education.

A significant relationship was found at the .001 level between religious upbringing and belief in religious education; the greater the emphasis the more favourable the respondent was towards religious education for children. Percentages were : great (94.1%), some (80%), little (64.3%), and no emphasis (40%). (Chi-square 22.0656, d.f. = 3). Contingency coefficient = .2902.

(e) Interest in Religion.

Those who had received a greater emphasis on religion in their upbringing were more interested in religion. The percentages for q.n.4 were : great (82.8%), either very interested or moderately interested, some emphasis (66.6%), little (62.1%), and no emphasis (53.4%). For q.n.5 the percentages were : 42.9%, 22.1%, 24.6% and 0.0%.

2. RELIGIOUS PRACTICES AND RELIGIOUS UPBRINGING.

(a) Church attendance.

Those students who had a greater amount of influence on their religious upbringing were more likely to go to church, and those with the greatest amount of influence were more likely to attend church more frequently. Of those who had received a great emphasis, 82.9% went more than once a week, weekly or occasionally, (20% more than once a week). Of those who had some influence, 67% went more than once a week, weekly or occasionally, (8.1% more than once a week). Of those who received little emphasis, 12.3% went more than once a week, and of those who had no influence 0.0% went more than once a week. Those with no emphasis were most likely to never attend (73.3%) or to attend only occasionally (26.7%).

3. RELIGIOUS EXPERIENCE AND RELIGIOUS UPBRINGING.

A significant relationship was found at the .02 level between religious upbringing and the tendency to have religious experiences; the greater the emphasis the more likely the respondent was to have such an experience. The percentages were : great emphasis (50%), some (24.1%), little (38.2%) and no emphasis (20%).

(Chi-square = 10.9420, d.f. = 3). Contingency coefficient = .2101.

4. CONSEQUENCES OF RELIGION AND RELIGIOUS UPBRINGING.

The greater the amount of religious emphasis in upbringing the more likely religion was to influence the respondent. The percentages were: great emphasis (71.4%), some (41.1%), little (42.1%) and no emphasis (13.3%).

Those with greater amounts of emphasis were more likely than those with less emphasis to say that religion provided them with an ethical system to live by ; (great 28%, some 10.7%), and little 12.5%).

DENOMINATIONAL UPBRINGING.

1. BELIEF AND DENOMINATIONAL UPBRINGING.

(a) God.

Students who had been brought up Catholic or Baptist were the most likely to believe in God; 93.9% and 100% respectively. Of those brought up in 'other' Christian denominations, 90% believed, as did 80% of Methodists.

Presbyterians, Anglicans, and those brought up in mixed Christian denominations were less likely

to believe in God. The percentages were 70%, 66.7%, and 42.9%. Of those who were not brought up in any religion, 50% believed.

Those brought up Anglican, Catholic, or Baptist, were more likely to define God as a supernatural superior spiritual being (26.1%, 37% and 66.7% respectively). While those who were brought up 'other' Christian, non-Christian, or in no religion, had more varied definitions of God. 'Other' Christians were the most likely to define God pantheistically, non-Christians to define God as the self, and those brought up in no religion to define God as a human value.

(b) Agnosticism and Atheism.

Those brought up Anglican, Presbyterian, or mixed Christian had the highest agnosticism scores; (66.7%, 60.9%, and 60% respectively). Methodists, and those not brought up in any religion had the lowest, (both 33.3%). Those who were not brought up in any religion also had the highest atheism scores (58.3%, and Catholics had the lowest (21.7%).

(c) Need to believe.

Those brought up Baptist (100%), or 'other' Christian (80%), had the greatest need to believe, with Catholics 61.3%, and Methodists 40%. Only 40% of mixed Christians also had such a need; 38.3% of Anglicans, 37.5% of those brought up in no religion and 28.3% of those brought up Presbyterian.

(d) Denominational Choice.

Baptist and 'other' Christian denominations had the lowest apostasy rates. Of those who had been brought up in these denominations, 100% still chose them. Catholics also had quite a low apostasy rate (62.5%). Higher apostasy rates were obtained by Methodists (36.2%) and Anglicans (20.2%).

2. RELIGIOUS PRACTICES AND DENOMINATIONAL UPBRINGING.

(a) Church attendance.

Students who were brought up Catholic, attended church the most frequently; 18.2% more than once a week, 48.5% weekly, and 18.2% occasionally. Those brought up Anglican, Presbyterian, Methodist, mixed-Christian, and

non-Christian were more likely to attend on an occasional basis. The percentages for occasional attendance for these groups were : 52.4%, 45.9%, 45.5%, 42.9% and 50%.

3. RELIGIOUS EXPERIENCE AND DENOMINATIONAL UPBRINGING

Those brought up Baptist were the most likely to have such experiences (100%) ; non-Christians 50%, 'other' - Christians 45.5%, Methodist 45.4%, Catholic 45.2%, mixed Christian 28.6%, Anglican 25.9%, Presbyterian 21.3%, and those who were not brought up in any religion 2.8%.

4. CONSEQUENCES OF RELIGION AND DENOMINATIONAL UPBRINGING.

Those brought up Presbyterian were the most likely to say they had been influenced by religion (75%); followed by Catholics (71.5%), Anglicans (62.9%), Baptists (50%), and Methodists (40%). Only 25% of mixed Christians said they were influenced.

PARENTS RELIGIOSITY.

1. BELIEF AND PARENTS RELIGIOSITY.

(a) Acceptance and interpretation of Christianity.

Those students who had a literal interpretation of Christianity, or who were not sure of their interpretation but still thought Jesus had something important to say, were more likely to have parents whom they perceived as being religious. The percentages were 57.3% and 48.7% respectively. Students who interpreted Christianity ethically, or who rejected it, were more likely to have parents whom they perceived as not religious. The percentages were 45.9%, and 46.8%.

(b) God.

Students who believed in God were more likely to perceive their parents as being very religious or religious; (91.9%, and 79% respectively), 59.6% who perceived their parents as not-religious believed, and 37.5% of those who perceived their parents as anti-religious.

2. RELIGIOUS PRACTICES AND PARENTS RELIGIOSITY.

(a) Church attendance.

Those students who went to church more than once a week were the most likely to perceive their parents as being very religious (21.7%).

Those who went more than once a week, weekly, or occasionally were more likely to perceive their parents as being religious ; (58.7%, 55.5%, and 50.8%). Of those who never went to church only 2.1% had very religious parents; 34.5% perceived their parents as religious, and only 5.5% as anti-religious.

3. RELIGIOUS EXPERIENCE AND PARENTS RELIGIOSITY.

Those students who had religious experiences were more likely to perceive their parents as religious (49.7%), however, 30.9% also perceived them as not religious. Few saw their parents as very religious (17%), or anti-religious (2.8%).

4. CONSEQUENCES OF RELIGION AND PARENTS RELIGIOSITY.

Virtually no difference was found between degree of parents religiosity and influence of religion. Very religious, 47.9%, influenced, religious 42.1%, not religious 45.8%, and anti-religious 50%.

However, those who said religion provided them with a system of ethics were more

likely to have religious parents (60.8%), while those for whom religion made them more aware of the needs of others were more likely to have parents who were not religious (47.1%).

PARENTS CHURCH ATTENDANCE.

1. BELIEF AND PARENTS CHURCH ATTENDANCE.

(a) God.

Significant relationships were found at the .001 level between students belief in God and parents church attendance. Students whose parents went more regularly were more likely to believe. Of those who went more than once a week, 90.4% believed, weekly 87.2%, occasionally 76.8%, and never 54.3%. Mothers church attendance, (Chi-square = 26.0125, d.f. = 3). Contingency coefficient = .3206. Fathers church attendance, (Chi-square = 38.4494, d.f. = 3). Contingency coefficient = .3842.

2. RELIGIOUS PRACTICES AND PARENTS CHURCH ATTENDANCE.

(a) Students church attendance.

Significant relationships were also found at the .001 level between students and

parents church attendance. Students who attended church more than once a week or weekly, tended to have parents who attended with the same frequency (79.8%). Similar trends were found for occasional attendance (48.2%), and for those students and parents who never attended (54.1%). Mothers church attendance, (Chi-square = 68.0710, d.f. = 9). Contingency coefficient = .4739. Fathers church attendance, (Chi-square = 69.1108, d.f. = 9). Contingency coefficient = .4307.

DISCUSSION OF SOCIAL ISSUES.

1. BELIEF AND DISCUSSION OF SOCIAL ISSUES.

(a) Acceptance and interpretation of Christianity.

There was a tendency for those students who had come from homes where there had been great encouragement to discuss social issues to have the most literal interpretation of Christianity, and for those who had no encouragement to reject Christianity, (21.3% and 40% respectively). Those who had great encouragement favoured an ethical interpretation (33.3%) while those who had only some (37% or little (34.5%) encouragement tended to be unsure of their interpretation, but still thought Jesus

had something important to say.

(b) God.

No significant relationship was found at the .05 level between discussion of social issues and belief in God, though there was a slight tendency for those respondents who had had great encouragement to discuss social issues to believe less, and those who had no encouragement to believe the most. The percentages were : great 62.5%, some 76.6%, little 65.5%, no encouragement 84.2%. (Chi-square = 5.8240, d.f. = 3). Contingency coefficient = .1565.

(c) Ultimate concern.

Those students who had received great encouragement to discuss social issues were concerned about areas such as the purpose of life (50%), and social issues (23.5%). They were less interested in : religious questions (8.8%), suffering (11.8%), and human nature (5.9%).

Those who had no encouragement were more interested in human nature (33.3%); they were also interested in the purpose of life (53.3%).

2. RELIGIOUS PRACTICES AND DISCUSSION OF SOCIAL ISSUES.

(a) Church Attendance.

No significant relationship was found at the .05 level between discussion of social issues and church attendance. However, those who had received encouragement to discuss (great, some or little), were more likely to go to church than those who had no encouragement. The attendance was though more likely to be on an occasional basis only. The percentages for occasional attendance were : great 46.9%, some 45%, and little 35.5%. Of those who had no encouragement 65% never went to church (Chi-square = 13.2622, d.f. = 9). Contingency coefficient = .2288.

PEER GROUP.

1. Belief and Peer group.

(a) Acceptance and interpretation of Christianity

Students who interpreted Christianity literally had more friends with similar beliefs about religion ; 0.0% said none of their friends had similar beliefs, and 12.5% hardly any. Whereas for those who rejected Christianity the percentages were 33.3% (none of their friends), 20.8% (hardly any). For those who interpreted

Christianity ethically the percentages were 33.3% and 25%, and for those who were unsure of their interpretation but still thought Jesus had something important to say, 22.2%, and 37.5%.

2. Religious Practices and Peer Group.

(a) Church attendance.

There was a slight tendency for those students who went to church more often to have friends with similar beliefs about religion, and for those who never went to church to have less. For those students who attended church more than once a week or weekly, 26.4% said most of their friends had similar beliefs, and 28.4% said some of their friends. Only 8.6% said hardly any of their friends, and 0.0% said none. Of those who never went to church, 66.7% said that none of their friends had similar beliefs about religion.

PUBLIC VS. PRIVATE EDUCATION.

1. BELIEF AND PUBLIC V. PRIVATE EDUCATION.

(a) Acceptance and interpretation of Christianity.

A significant relationship was found

at the .01 level between acceptance and interpretation of Christianity and whether or not students had attended a public or private school. Those who had received private schooling tended to have a more literal interpretation of Christianity (27.8%). Whereas only 11.5% of those who had gone to public did so. Those who had been to public schools were also more likely to reject Christianity, (16.4%, as opposed to 6.9% for those who had received private education). (Chi-square = 18.5180, d.f. = 4). Contingency coefficient = .2223.

(b) God.

A significant relationship was found at the .001 level between belief in God and public vs. private education ; 84% of those who had received private education, and 65.8% of those who had received public education, believed in God. (Chi-square = 7.4819, d.f. = 1.) Contingency coefficient = .1747.

(c) Need to believe.

No significant relationship was found at the .05 level between the need to believe and public vs. private education. (The percent-

ages were ; 50.7% for private education, and 49.3% for public). (Chi-square = 2.3034, d.f. = 1) Contingency coefficient = .0977.

(d) Attitude towards Religious Education.

No significant relationship was found at the .05 level between attitude towards religious education for children and whether or not the respondent had received private or public education ; (79.7% of those who received private education favoured religious education, and 73.7% of those who had received public education). (Chi-square = .7220, d.f. = 1). Contingency coefficient = .0547.

Those who had received a private education were more likely to favour religious education which emphasised the ethical aspects of Christianity; 41.7% (public 28.5%), whereas those who had received public education favoured a comparative approach, 54.5% (private 41.7%) Those who had received public education were also more likely than those who had received private education, to prefer an emphasis on literal Christianity. The percentages were 9.8% and 3.3%, respectively. However, these

differences in preferred type of education were also not significant at the .05 level. (Chi-square = 7.2030, d.f. = 3). Contingency coefficient = .1947.

2. RELIGIOUS PRACTICES AND PUBLIC VS. PRIVATE EDUCATION.

(a) Church attendance.

A significant relationship was found at the .001 level between church attendance and public vs. private education. Those who had received public education were more likely to go only occasionally, or never to go. Of those who had received public education 42.8% went occasionally, and 39.6% never went, while the figures for those who had received private education were 36% and 22.7%. Those who had received private education were also more likely to attend on a more frequent basis than those who had received public education. The percentages for attendance more than once a week were 16% and 77%, and for weekly attendance, 28.3%, and 8.9%. (Chi-square = 18.7070, d.f. = 3). Contingency coefficient = .2668.

3. RELIGIOUS EXPERIENCE AND PUBLIC VS. PRIVATE

EDUCATION.

No significant relationship was found at the .05 level between the tendency to have religious experiences and type of schooling, (the percentages were, 36.5%, private education, and 28% public). Those who had received a private education were only slightly more likely to have such experiences. (Chi-square = 1.3335, d.f. = 1). Contingency coefficient = .0746.

4. CONSEQUENCES OF RELIGION AND PUBLIC VS. PRIVATE EDUCATION.

No significant relationship was found at the .05 level between the influences of religion on the respondents life and public vs. private education. Those who had received a private education were only slightly more likely to say that religion had some influence on their life; (72.3% compared with 68.8% of those who had received a public education.)

Those who had received a private education were also more likely to say that religion gave meaning and purpose to their lives; (40.4% compared with 26.2% of those who had received a public education). Those who had

received a public education were more likely to say that religion had provided them with a system of ethics to live by, and were also more likely to say that religion made them more aware of the needs of others. (Chi-square = 2.8106, d.f. = 3). Contingency coefficient = .1593.

LIVING ARRANGEMENTS.

1. BELIEF AND LIVING ARRANGEMENTS.

(a) God.

No significant relationship was found at the .05 level between belief in God and whether or not students lived with their parents, in a hostel, flatted, or boarded. Those who boarded were the most likely to believe (85.7%), followed by those who lived in hostels (72.3%), and those who flatted (72.6%). Those who lived at home believed least, (68.6%). (Chi-square = 2.5748, d.f = 4). Contingency coefficient = .1045.

(b) Need to believe.

No significant relationship was found at the .05 level between the need to believe and respondents living arrangements. Those

who boarded had the greatest need (68.4%), followed by those who lived with their parents (46.1%). Of those who lived in a hostel, 39.1% had such a need, and 37.7% of those who lived in a flat. (Chi-square = 7.7145, d.f. = 4). Contingency coefficient = .1779.

2. RELIGIOUS PRACTICES AND LIVING ARRANGEMENTS.

(a) Church attendance.

Those respondents who boarded went to church more frequently; (43.5% went more than once a week or weekly, compared with 26.4% of those who lived at home). The percentages for those living in hostels or flatting were 18.3% and 18.7% respectively. Those who flatting were also the most likely to never go to church (50.7%), and those who boarded the least (4.3%).

VOCATIONAL PLANS.

1. BELIEF AND VOCATIONAL PLANS.

(a) Acceptance and Interpretation of Christianity.

Those respondents who planned an educational career, or a career in the 'other' category, were more likely to have a literal interpretation of Christianity, (20.8% and 21.0% respectively).

Whereas those who planned a career in the physical or biological sciences, or in law were least likely to have a literal interpretation. The percentages here were all 0.0%. Those favouring the physical sciences were also the most likely to reject Christianity; 33.3% did so. Those respondents planning a career in law were more likely to interpret Christianity ethically, or to be unsure of their interpretation but still think Jesus had something important to say (both 50%). Those planning a career in the humanities and fine arts, and in the social sciences were also more likely to have an ethical interpretation (42.9% and 40.9%).

(b) God.

Those students who planned a career in the physical and biological sciences, however, were more likely to believe in God; 83.3% and 80%. Among those who planned an educational career 79.7% believed, and 72.2% of those who intended to go into business did so. Of those who were going into law, 71.4% believed, and 63.6% of those planning a career in social science.

2. RELIGIOUS PRACTICES AND VOCATIONAL PLANS.

(a) Church attendance.

Those planning a career in the physical sciences and in business or education were more likely to attend church more frequently. The percentages for attendance more than once a week or weekly were : 33.4%, 30%, and 29.2%. Those who planned a career in the humanities or fine arts, or in the biological sciences were the most likely never to attend church; 42.9% and 40%. Those who intended a career in law, or in the biological sciences were the most likely to attend on only an occasional basis ; 66.7% and 60%.

B. OTHER BACKGROUND VARIABLES.

1. Faculty.

The number of students who replied to the questionnaire from each faculty were as follows:

Arts	112	46.1%
Science	57	23.2%
Engineering	32	12.9 %
Fine Arts	7	2.5%
Commerce	23	9.1%
Law	16	6.2%

2. Denominational Upbringing.

The number of students who were brought

up in the various denominations were :

Anglican	34	34.0%
Catholic	34	13.5%
Presbyterian	64	25.8%
Methodist	11	4.5%
Baptist	5	1.6%
Mixed christian	7	2.9%

i.e., parents belonged
to different Christian
denominations.

Other christian	11	4.5%
Non-Christian	8	3.3%
Were not brought up in any religion.	24	9.8%

3. RELIGIOUS UPBRINGING.

The degree of emphasis on religious
upbringing for all students was :

Great emphasis	36	14.2%
Some emphasis	136	55.8%
Little emphasis	59	23.7%
No emphasis	16	6.3%

(a) Religious Upbringing and Socio-Economic- Class.

No great difference was found between
degree of emphasis on the respondents upbringing

and s.e.c. However those from H. and M. H. s.e.c., were more likely to have great or some emphasis than those from M.L. or L. s.e.c. The percentages were : 76.7% (H.), 71.0% (M.H.), 64.9% (M.L.), and 61.1% (L.).

4. PARENTS RELIGIOSITY.

The percentage of respondents who perceived their parents as having varying degrees of religiosity were :

(a) Mothers religiosity :

Very religious	31	13.2%
Religious	133	56.6%
Not religious	67	28.5%
Anti-religious	4	1.7%

(b) Fathers religiosity :

Very religious	11	4.7%
Religious	85	36.3%
Not religious	127	54.3%
Anti-religious	11	4.7%

5. DISCUSSION OF SOCIAL ISSUES.

The amount of encouragement to discuss social issues that the respondents received in the home was :

185.

Great encouragement	49	20.4%
Some encouragement	109	45.4%
Little encouragement	62	25.8%
No encouragement	20	8.3%

6. PEER GROUP.

- (a) The number of students who had friends
with similar beliefs about religion were:

Most of my friends	72	30.8%
Some of my friends	130	55.6%
Hardly any of my friends	23	9.8%
None of my friends	9	3.8%

- (b) The number of students who felt their
friends to have varying degrees of
influence on the formation of their
beliefs and attitudes towards religion :

Friends very influent- ial	4	1.6%
Friends fairly influential	42	17.1%
Friends not very influential	123	50.0%
Friends not at all influential	77	31.3%

- (c) Influence of friends and age.

Friends were more influential with younger students. The percentages for each age group who said their friends were either very influential or fairly influential were : 27.0% (18), 19.7% (19), 21.8% (20), 18.4% (21), and 14.6% (21+).

(d) Influence of friends and sex.

Very little difference was found between influence of friends and sex, though slightly more males felt their friends to be very or fairly influential (19.3% compared with 17.7% for females).

7. VOCATIONAL PLANS.

The number of students with different vocational plans were :

Physical sciences	6	2.9%
Biological sciences	5	2.5%
Social sciences	22	10.8%
Humanities and Fine Arts	7	3.4%
Education	77	37.7%
Engineering	34	16.7%
Law	8	3.9%
Other and other professions	28	13.7%
Business	17	8.2%

C. BACKGROUND VARIABLES AND CHANGE IN
RELIGION.

1. Doubts about Religion.

(a) Faculty.

Students within the Fine Arts, Engineering and Law faculties, had more doubts than those in Commerce, Science and Arts. The percentages, in that order were : 100%, 90.9%, 80%, 77.3%, 77.4%, and 75.5%.

(b) Sex.

Male students had only slightly more doubts about religion than female students, (80.5%) compared with 74.7%)

(c) Age.

No significant difference was found at the .05 level between doubts about religion and age. Older students had the most doubts; 85.4% (21+) and 18 and 19 year olds had more doubts than those aged 20 and 21. The percentages for these age groups were : 80% (18), 80.6% (19), 74.1% (20), and 77.1% (21). (Chi-square = 3.0656, d.f. = 5). Contingency coefficient = .1130.

(d) Religious Upbringing.

No significant relationship was found at the .05 level between doubts about religion and religious upbringing, though those who had received more emphasis on religious upbringing also tended to have more doubts. Great emphasis 82.4%, some 81.7%, little 70.7%, and none 78.6%. (Chi-square = 3.2011, d.f. = 3). Contingency coefficient = .1154.

(e) Living arrangements.

No significant difference was found at the .05 level between doubts about religion and living arrangement, though those who flatd had the most doubts (82.7%), followed by those who lived in a hostel (83.0%). Of those who lived with their parents 74.7% had such doubts, and 73.9% of those who boarded. (Chi-square = 2.2817, d.f. = 4). Contingency coefficient = .0981.

2. PERCEIVED CHANGE.

The percentages for this section have been converted to percentages of the total n in each category, and not just those who answered; e.g. total n in each faculty.

FACULTY.

(a) Change in religion.

Very little difference was found between respondents from different faculties and perceived change in religion while at university. Science students had changed the least, and Arts the most. The percentages are shown in table 28.

(b) God.

Commerce students were the most likely to say they believed in God more since they had been at university, and Fine Arts students least. See table 28.

(c) Attitude towards religion.

Engineering students were more likely to say that their attitude towards religion had become more favourable since they had been at university. Fine Arts students were the least likely to say this. Science students were the most likely to say their attitude had become less favourable. Law students were the most likely to say their attitude had remained unchanged. See Table 28.

(d) Church attendance.

Commerce students were more likely to say that they attended church more often since

they had been at university, and Fine Arts and Engineering students the least likely. See table 28.

(e) Prayer.

Commerce students were also more likely to pray, and Fine Arts students the least likely. See table 28.

(f) Religious experience.

Commerce students were more likely to report religious experiences, and Fine Arts students the least likely. See Table 28.

(g) Consequences of religion.

Commerce students were the most likely to say that religion influenced their daily lives more since they had been at university, and Fine Arts students less. See Table 28.

TABLE 28
FACULTY AND CHANGE IN RELIGION.

FACULTY	ATTITUDE			
	N	% more favourable	Less favourable	Unchanged
Arts	112	24.1	17.8	53.5
Science	57	16.0	35.6	46.4
Engineering	32	30.3	12.1	54.5
Fine Arts	7	0.0	5.0	5.0
Commerce	23	22.7	9.6	68.1
Law	16	20.0	60.0	20.0

TABLE 28 continued.

FACULTY	Change in religion.		God		Church		Prayer		Experience		Consequences	
	% Yes	No	More	Less	More	Less	More	Less	More	Less	More	Less
Arts	38.3	61.6	18.7	8.0	7.1	22.3	14.2	16.9	14.2	13.3	6.2	13.3
Science	21.4	76.7	8.9	12.5	7.1	8.9	8.9	10.7	8.9	10.7	16.0	7.1
Engineering	30.3	66.6	12.1	6.0	0.0	21.2	3.0	24.2	15.1	6.0	12.1	12.1
Fine Arts	33.3	66.6	0.0	16.6	0.0	33.3	16.6	16.6	0.0	33.3	0.0	33.3
Commerce	36.3	63.6	31.8	4.5	18.1	18.1	31.8	4.5	18.1	13.6	22.7	9.0
Law	26.6	73.3	6.6	6.6	0.0	20.0	9.0	20.0	13.3	13.6	13.3	13.3

SEX.

(a) Change in religion.

Very little difference was found between the sexes on whether or not they had changed their religion while at university. Females had changed a little more. (The difference was only 4.9% points). See Table 29.

(b) God.

Females also said they believed in God more since they had been at university. See table 29.

(c) Attitude towards religion.

Very little difference was found between the sexes on attitude towards religion, though females were slightly more favourable; (the difference between males and females was only 1.6% points). Males attitudes were more likely to be unchanged; (but the difference was only 2.6% points). See table 29.

(d) Church attendance.

Males were more likely to say they attended church more often. See table 29.

(e) Prayer.

More females said they prayed more often. See table 29.

(f) Religious experience.

Very little difference was found between the sexes on the tendency to have more or less religious experiences since they had been at university. Females were slightly more likely to, (though the difference was only .8% points). See table 29.

(g) Consequences of religion.

Males were more likely to say that they were influenced more by religion in their everyday lives. See table 29.

TABLE 29
SEX AND CHANGE IN RELIGION.

SEX	ATTITUDE				
	n	%	more favour- able	Less favour- able	Un- changed.
Male	150		21.3	22.0	54.6
Female	97		22.9	20.8	52.0

TABLE 29
SEX AND CHANGE IN RELIGION.

SEX	Change in religion		God		Church		Prayer		Experience		Consequences	
	%	Yes No	More Less	More Less	More Less	More Less	More Less	More Less	More Less	More Less	More Less	More Less
Male	31.3	67.0	13.3 10.6	7.0 15.3	10.6 15.3	12.6 12.6	15.3 12.6					
Female	34.3	65.6	18.7 6.2	5.2 25.0	17.7 15.5	13.5 12.5	14.5 11.4					

AGE.

(a) Change in religion.

No significant relationship was found at the .05 level between change in religion and age. The greatest change took place among 20 year olds (47.2%), and the least among those over 21 (21.9%). See table 30. (Chi-square = 9.2753, d.f. = 5). Contingency coefficient = .1914.

(b) God.

Twenty year old students were the most likely to say they believed in God more (25.4%), and also the most likely to say they believed in God less (12.7%). Eighteen year olds were the least likely to say they believed in God more (9.7%). See table 30.

(c) Attitude towards religion.

A significant relationship was found at the .05 level between attitude towards religion and age. Twenty year olds were the most likely to say that their attitude had become more favourable (32.7%); those over 21 were the least likely to (12.1%). Twenty year olds were also the most likely to say their

attitude had become less favourable (30.9%), and 19 year olds the least likely to (12.1%). Nineteen year olds were also the most likely to say their attitude had remained unchanged (63.6%). See table 30. (Chi-square = 20.1171, d.f. = 10). Contingency coefficient = . 2786.

(d) Church attendance.

Twenty year olds were the most likely to say they attended church more (12.7%) and 21 year olds less (0.0%). Twenty year olds were also the most likely to say they attended church less, (27.2%), and those over 21 the least likely to (9.7%). See table 30.

(e) Prayer.

Twenty year olds were also the most likely to say they prayed more, and that they prayed less (23.6% and 23.6%). Eighteen year olds were the least likely to say they prayed more (4.8%), and those over 21 were the least likely to say they prayed less (4.8%). See table 30.

(f) Religious experience.

Twenty year olds were the most likely

to say that they had more religious experiences and less religious experiences, (18.1%, and 20.0%). Those over 21 were the least likely to say they had more religious experiences (7.3%), and also, along with 18 year olds, the least likely to say they had less religious experiences, (both 9.7%). See table 30.

(g) Consequences of religion.

Twenty year olds were the most likely to say that religion influenced them more and less, (20.0% and 23.6%). Eighteen year olds were the least likely to say religion influenced them more and less, (9.7% and 4.8%). See table 30.

SOCIO-ECONOMIC CLASS.

(a) Change in religion.

No significant relationship was found at the .05 level between change in religion and s.e.c., though those from higher s.e.c. were only slightly more likely to have changed. The percentages were : 30.2% (H), 36.2% (M.H.), 24.1% (M.L.). Those from L. s.e.c. were the most likely to have changed (38.8%). See table 31. (Chi-square = 3.2105, d.f. = 3). Contingency coefficient = .1144.

TABLE 20
AGE AND CHANGE IN RELIGION.

AGE	ATTITUDE			
	n	% more favourable	Less favourable	Unchanged.
18	41	14.6	21.9	56.0
19	66	22.7	12.1	63.6
20	55	32.7	30.9	36.3
21	38	18.8	23.6	50.0
21+	41	12.1	24.3	63.4

	Change in religion		God		Church		Prayer		Experiences		Consequences		
	%	Yes	No	More	Less	More	Less	More	Less	More	Less	More	Less
18	26.8	73.1	9.7	7.3	2.4	21.9	4.8	9.7	9.7	9.7	9.7	4.8	
19	27.2	72.6	12.1	9.0	6.0	16.6	6.0	16.6	12.1	10.6	12.6	10.6	
20	47.2	52.7	25.4	12.7	12.7	27.2	23.6	23.6	18.1	20.0	20.0	23.6	
21	36.8	60.5	13.1	8.3	0.0	21.0	15.8	21.0	15.8	13.1	15.8	13.1	
21+	21.9	75.6	12.1	7.3	9.7	9.7	12.1	4.8	7.3	9.7	14.6	7.3	

(b) God.

Those students from lower s.e.c. were more likely to say they believed in God more, and less. The percentages were, for those who believed in God more : 11.6% (H.), 16.1% (M.H.), 12.0% (M.L.), 23.3% (L). See table 31.

(c) Attitude towards religion.

No significant relationship was found at the .05 level between attitude towards religion and s.e.c. Those from L. s.e.c. were only slightly more likely to say their attitude had become more favourable, and those from H. s.e.c. that it had become less favourable. Those from M. H. s.e.c. were the most likely to say that their attitude had remained unchanged. See table 31. (Chi-square = 5.7552, d.f. = 6). Contingency coefficient = .1543.

(d) Church attendance.

Those students from L. s.e.c. were the most likely to say they attended church more. Those from H. and M. H. s.e.c. were the most likely to say they attended less. The percentages for those who attended more were : 4.6% (H.), 8.0% (M.H.), 3.4% (M.L.), and 11.1% (L.). See table 31.

(e) Prayer.

Those from L. s.e.c. were also the most likely to pray more, and those from H. and M.L. most likely to pray less. The percentages for those who prayed more were : 11.6% (H.), 11.2% (M.H.), 10.3% (M.L.), and 38.8% (L). See table 31.

(f) Religious experience.

Those from L. s.e.c. were the most likely to say they had religious experiences more, and those from H. and M.H. that they had them less. The percentages for those who had them more were : 11.6% (H), 12.0% (M.H.), 10.3% (M.L.), and 33.3% (L.). See table 31.

(g) Consequences of religion. (Figures not reliable).

TABLE 31
SOCIO-ECONOMIC CLASS AND CHANGE IN RELIGION

CLASS	n	ATTITUDE		
		% more favourable	Less favourable	Unchanged
H	43	16.2	27.8	51.2
M.H.	124	26.6	17.7	53.2
M.L.	58	15.5	22.4	51.7
L.	18	27.7	27.7	44.4

TABLE 31 continued

CLASS										
	Change in religion		God		Church		Prayer		Experiences	
	%	Yes No	More Less	More Less	More Less	More Less	More Less	More Less		
H	30.2	69.7	11.6	9.3	4.6	20.9	11.6	18.6	11.6	13.9
M.H.	36.2	62.9	16.1	8.8	8.0	20.9	11.2	18.5	12.0	12.9
M.L.	24.1	75.8	12.0	5.1	3.4	15.5	10.3	12.0	10.3	12.0
L.	38.8	61.1	33.3	16.6	11.1	11.1	38.8	0.0	33.3	5.5

RELIGIOUS UPBRINGING.

(a) Change in religion.

A significant relationship was found at the .05 level between change in religion and religious upbringing. Those respondents who had received the greatest amount of emphasis on their religious upbringing changed more. The percentages were : great 54.2%, some 29.4%, little 31.5% and no emphasis 20.0%. See table 32. (Chi-square = 9.2926, d.f. = 3). Contingency coefficient = .1915.

(b) God.

Again those who had received greater emphasis believed in God more; great 28.5%, some 13.2%, little 15.7%, and none 6.6%. See table 32.

(c) Attitude towards religion.

The relationship between attitude towards religion and religious upbringing was not significant at the .05 level. However, those with the greatest emphasis had become more favourable in their attitude. Those with no emphasis had become less favourable, and those with only some emphasis or little emphasis were

the most likely to say their attitude had remained unchanged. See table 32. (Chi-square = 11.9558, d.f = 6). Contingency coefficient = .2183.

(d) Church attendance.

Those respondents who had received only some emphasis were the most likely to go to church more (8.0%), while those who received a great emphasis were the most likely to go less (37.1%). See table 32.

(e) Prayer.

Those respondents who had received no emphasis on their religious upbringing were the most likely to pray more (20.0%), while those who had received the greatest emphasis were the most likely to pray less (31.4%). See table 32.

(f) Religious experience.

Those respondents who had received the greatest amount of emphasis were more likely to have more religious experience, and also the most likely to have less ; (28.5% and 14.2%). See table 32.

(g) Consequences of religion.

Those who had received the greatest emphasis also were the most likely to say that religion influenced their lives more (22.8%), they were also the most likely to say that it influenced them less (20.0%). See table 32.

TABLE 32
RELIGIOUS UPBRINGING AND CHANGE IN RELIGION

EMPHASIS	ATTITUDE			
	n	% more favour- able	Less favour- able	Unchanged
Great	25	40.0	11.4	48.5
Some	136	19.1	21.3	57.3
Little	57	22.8	22.8	54.3
None	15	6.6	40.0	46.6

TABLE 32 continued.

EMPHASIS	Change in religion		God		Church		Prayer		Experience		Consequence	
	% Yes	No	More	Less	More	Less	More	Less	More	Less	More	Less
Great	54.2	45.7	28.5	11.4	2.8	37.1	14.2	31.4	28.5	14.2	22.8	20.0
Some	29.4	71.3	13.2	8.0	8.0	11.0	10.2	13.9	9.5	11.7	12.5	10.2
Little	31.5	68.4	15.7	8.7	7.0	12.2	17.5	12.2	12.2	12.2	17.5	12.2
None	20.0	80.0	6.6	13.3	0.0	6.6	20.0	6.1	6.6	13.3	13.3	6.6

FULL TIME VS. PART TIME.

(a) Change in religion.

No significant difference was found at the .05 level between change in religion and whether or not the respondent was a full or part time student. Full time students were more likely to change; 34.5% and 25.0%. (Chi-square = 1.1873, d.f = 1). Contingency coefficient = .0699.

LIVING ARRANGEMENTS.

(a) Change in religion.

No significant relationship was found at the .05 level between change in religion and living arrangement. Those who were boarding were most likely to change (39.1%), and those living in hostels were the least likely to (29.1%). See table 33. (Chi-square = 24746, d.f. = 4). Contingency coefficient = .1006.

(b) God.

Those who boarded were also the most likely to believe in God more (26.0%), and those who flatted the least likely to (13.3%). See table 33.

(c) Attitude towards religion.

A significant relationship was found at the .05 level between attitude towards religion and living arrangement. Those respondents who boarded changed towards a more favourable attitude (43.4%), while those who lived with their parents changed towards a less favourable attitude (27.5%). Those who lived in hostels were the most likely to have remained unchanged in their attitude (60.4%). See table 33. (Chi-square = 16.7715, d.f. = 8). Contingency coefficient = .2571.

(d) Church attendance.

Those respondents who boarded were likely to attend church more (13.0%), and those who lived with their parents were the least likely to (5.0%). Those who flatted were the most likely to go to church less (24.0%). See table 33.

(e) Prayer.

Those who boarded were also the most likely to pray more (26.0%), and those who lived in hostels the least likely to (6.2%).

Those who flatted were the most likely to pray less (21.3%). See table 33.

(f) Religious experience.

Those who boarded were the most likely to have religious experiences (26.0%), and those who lived with their parents were the least likely to have such experiences (10.0%). Those who flatted were the most likely to have less religious experiences (16.2%). See table 33.

(g) Consequences of religion.

Those who boarded were also the most likely to say religion influenced their lives more (26.0%). Those who lived with their parents were the least likely to (13.7%). Whereas those who flatted were the most likely to say religion influenced them less (21.3%). See table 33.

TABLE 33
LIVING ARRANGEMENTS AND CHANGE IN RELIGION.

TYPE	ATTITUDE			
	n %	more favourable	less favourable	Un-changed
Parents	80	17.5	27.5	50.0
Hostel	48	25.0	12.5	53.3
Flat	75	21.2	25.3	34.7
Board	23	43.4	17.3	

TABLE 33 continued.

TYPE	TABLE 13.												
	Change in religion.		God		Church		Prayer		Experience		Conse- quence.		
	%	Yes	No	More	Less	More	Less	More	Less	More	Less	More	Less
Parents		31.2	68.7	16.2	10.0	5.0	21.2	12.5	13.7	10.0	16.2	13.7	10.0
Hostel		29.1	70.9	14.5	2.0	17.3	12.5	6.2	16.6	12.5	2.0	14.5	4.1
Flat		36.5	53.3	13.3	13.3	4.0	24.0	16.0	21.3	16.0	17.3	16.0	21.3
Board		39.1	60.8	26.0	4.3	13.0	13.0	26.0	8.7	26.0	8.7	26.0	8.7

PART IV SIGNIFICANT RELATIONSHIPS.

The following relationships were found to be significant; their relevance is discussed in Chapter IV.

(a) There was a significant relationship between, the possession of some form of religious belief, and the tendency to have held such beliefs for 1-6 years.

(b) There was a significant relationship between, the possession of some form of religious belief, and greater interest in the basic permanent problems of mankind.

(c) There was a significant relationship between, belief in God, and more frequent church attendance.

(d) There was a significant relationship between, more frequent church attendance, and greater interest in religion.

(e) There was a significant relationship between, the tendency to have a religious experience, and a need to believe in religion.

(f) There was a significant relationship

between, the tendency to have a religious experience, and more frequent church attendance.

(g) There was a significant relationship between, the tendency for religion to give meaning and purpose to life, and the tendency to have a religious experience, and between religion making one more aware of the needs of others, and the tendency not to have a religious experience.

(h) There was a significant relationship between, fewer doubts about religion, and more frequent church attendance.

(i) There was a significant relationship between, the tendency to change ones religions while at university, and greater interest in religion.

(j) There was a significant relationship between, greater emphasis on religion upbringing and belief in God.

(k) There was a significant relationship between, greater emphasis on religious

upbringing, and a need to believe in religion.

(l) There was a significant relationship between, greater emphasis on religious upbringing, and belief in religious education for children.

(m) There was a significant relationship between, greater emphasis on religious upbringing, and the tendency to have a religious experience.

(n) There was a significant relationship between students belief in God, and more frequent parental church attendance; (by both mother and father).

(o) There was a significant relationship between, more frequent student church attendance and more frequent parental church attendance; (by both mother and father).

(p) There was a significant relationship between, private schooling and a more literal interpretation of Christianity, and between

public schooling, and a greater rejection of Christianity.

(q) There was a significant relationship between, private schooling and belief in God.

(r) There was a significant relationship between, private education, and more frequent church attendance.

(s) There was a significant relationship between change in attitude towards religion (more and less favourable), while at university, and twenty year old students, and between the tendency for these attitudes to remain unchanged, and nineteen year old students.

(t) There was a significant relationship between, greater emphasis on religious upbringing, and greater change in religion while at university.

(u) There was a significant relationship between, a change towards a more favourable attitude towards religion while at university, and boarding, between a less favourable attitude and living in the parental home, and between the tendency for these attitudes to remain unchanged, and living in a hostel.

CHAPTER IV

DISCUSSION AND CONCLUSION.

A. BELIEF.

That over $\frac{1}{2}$ of the sample claimed to have some form of religious belief (55.9%), makes these results comparable with Hoge's findings (53% - 62%). The percentages were not as high as those found by Poppleton et. al. (75%), Carlson (74%), and Dempsey et. al. (86%). However, both Poppleton et. al. and Dempsey et. al. excluded non-Christian students from their samples, and Dempsey et. al only used first year students from four major denominational groups (Anglican, Catholic, Presbyterian, and Methodist). The differences in sample selection could have accounted for the higher percentages obtained by these authors.

Religious belief and ultimate concern were found to be significantly related, and to yield a contingency coefficient of . 2930. This gives some support to the question of whether or not ultimate concern is a legitimate

form of religious belief, while still justifying its inclusion as a separate measure.

If ultimate concern is included then, as a form of religious belief, this boasts the total percentage for the sample up to 84.2% who have religious beliefs. This percentage is for those who thought about such questions either frequently or occasionally. However, to reach such a conclusion, this facet of religion, as Yinger suggested would need to manifest itself on other dimensions as well. It would be necessary to find out the groups that formed around these beliefs, and the practices that evolved etc, Yinger failed to find this himself, though he did discover a similarly high response rate to this question. This does suggest that these questions, and this way of being religious are important to students.

The most popular areas of ultimate concern were : the purpose of life, the beginning of the universe, the future. Another area of importance was, social issues, such

as war and man's destructiveness. Yinger also found these two main themes to be important, however my study did not find such an emphasis on interpersonal relationships, individual creativity, and the relationships of man to God as he did. The emphasis was not such a personal one.

The inclusion of ultimate concern as a measure of religiosity is one example of the need to define dimensions used. This concept could be extended in such a way, including even more secular ideologies, so that everyone would be labelled religious. It may be that it reflects something closer to interest in religious issues, which was also high in this study. It is a useful dimension however, even if not totally adequate, in that it may suggest that more people may be religious, or at least have some interest in the area, or some concern about others, where more traditional measures would have overlooked them.

The three most important aspects of religious belief that emerged (q.n.15) were: the importance of Jesus Christ and Christianity,

some form of God, and ethical values of a humanitarian kind. However, the number of students who believed was not high when taken as a percentage of the total sample, (16.1%, 12.9%, and 12% respectively).

Although more respondents agreed or strongly agreed with four out of the five questions on Biblical teachings, again the percentages were not high. The highest was for belief that Jesus was the Son of God (41.6%). Belief in the resurrection was only 36%, the Trinity 31.5% and immortality 33.1%.

Adinarayan et. al. found that a similarly low proportion of students believed in immortality. Hastings et. al. found that of their 1948 sample, 38% believed, but that this had dropped to 17% in 1967; much lower than the percentage obtained in this study. However, this 17% included only belief in personal immortality and is increased to 69% when broader definitions of immortality are included. As belief in immortality in my study was not itemized comparison with Hastings et. al's study is difficult.

Only 14.3% of the sample believed in the Armageddon; most were unsure of their belief on this dimension. Although the most frequent interpretation of Christianity was that the respondent was unsure of his interpretation but still felt Jesus had something important to say, only 31.1% held such a belief.

Over $\frac{1}{2}$ of the students had a favourable attitude towards the Bible (64.7%); 42.9% felt its purpose to be one of guidance, while only 19% felt it to be the inspired word of God. This is an even smaller percentage than that found by Arsenian, or Roscoe. Roscoe found that 28% had a literal interpretation (because Roscoe does not specify this interpretation comparison is difficult with my study). Brown et. al. discovered 51% of their sample believed the Bible to be the inspired word of God.

Although the second most frequent interpretation of Christianity was an ethical one the percentage of the total sample who made such an interpretation was only 30.7%. This is in line with Arsenians finding of an

emphasis on ethical rather than theological Christianity. Few students held extreme views: only 34 interpreted Christianity literally, 31 rejected it, 13 felt the function of the church today should be to save sinners, only 13 felt that the Bible holds back and retards human progress, and only 14 believed religious education should take the form of a literal interpretation of Christianity.

Although more respondents were likely to agree or agree strongly, rather than disagree or disagree strongly with Biblical teachings, it was difficult to tell how orthodox these views were. The questions were open to interpretation. For example, immortality of the body, the mind, or in the continuation of ones offspring. There are also various interpretations of the Armageddon, some more literal than others. There are different interpretations of the Trinity, and the relationship of the different members. In what way was Jesus the Son of God ? To have covered these questions in this way, specific answer categories would have been needed.

Smart⁸² (1969) has suggested that Christianity today offers too many intellectual difficulties, especially connected with the belief in God. Because of the prominence of scepticism and humanism, attention has been directed towards the more dogmatic aspects of Christianity. It is for these reasons that Smart suggests that Christianity is undergoing a decline in popularity, and less intellectual faith where belief in God is not important, and where the areas of belief are less well defined, such as Buddhism, are increasing in popularity, especially amongst younger people.

Only 12.9% of the students said that belief in God was the main aspect of their religious belief. Well over half however did believe in God (68.4%). Similar percentages were found by : Hastings et. al. (48% - 67%), Hoge (52% - 74%), and Anderson et. al (51%). The findings are much higher than those of

82.

N. Smart, The Religious Experience of Mankind,
(C. Scribners Sons, New York) 1969.

Allport et. al. (37%) and Gilliland (5%)

Gilliland however, asked if his students were convinced about the existence of God; a higher percentage of students said they did believe, but their definition of God was vague.

The most frequent definitions of God in my study were : a supernatural superior spiritual being (17.4%), God was indefinable (8.4%), and some power, force, or essence (8.4%). Again, as percentages of the total sample the number who had such beliefs was not large. The indefinable category could have been slightly higher if the 20 respondents who said they believed in God, but did not define their belief, were included.

If the 17.4% of students who believed God to be a supernatural superior spiritual being, the 5.8% who believed God to be the creator of the universe, and the 4.8% who defined God as a benevolent being, can be regarded as holding a more traditional definition of God, then these results are comparable to Roscoes. Roscoe found 28% of his sample held

a traditional concept of God (unspecified). However, neither his findings, nor those of Jones were comparable as to the percentage who believed in God as a personal being (73% and 60% respectively). Only about 23% could be said to have such an interpretation in this study. The findings here are more in line with the decreased emphasis on personal interpretations of God that some studies have found (for example Ferman). This does not mean that more impersonal definitions have replaced the decreasing personal ones. Only 8% believed God to be some power, force or essence. Havens (1962) had found most of his students to have a more naturalistic interpretation of God. The findings here are again not comparable; along with the figures for those who defined God as a power etc., only another 5.2% had a pantheistic interpretation of God.

Nearly $\frac{1}{2}$ of the sample believed something had taken the place of God in the lives of most, or many, people today (47.4%). Many of these students felt that materialism had replaced God.

There was also a clear association again between ultimate concern and belief in God. However, those who believed in God, like those who claimed to hold some religious belief, were less likely to name social issues, or human nature, as their area of ultimate concern.

Sixty seven students said they did not believe in God. It may be that for some students the idea of God and the word God is in need of reformulation as Altizer and Hamilton⁸³. (1966) have suggested. "Perhaps totally new words are needed; perhaps a decent silence about God should be observed; but ultimately, a new treatment of the idea and the word can be expected, however unexpected and surprising it may turn out to be."

Of the 67 respondents who said they did not believe in God, less than half (25), 10.1% of the total sample, were prepared to say they were atheists, and 18.2% that they were

83. J. J. Altizer, and W. Hamilton, Radical Theology and the Death of God, (The Babbs-Morml Co., Inc., Indiannapolis, New York) 1966, p.x.

agnostics. A total of 28.3%.

The atheism scores were less than those found by Ferman (14%), but more than those found by Gilliland (5%). Similar agnosticism scores were found by Hastings et.al. (13% - 18%), and Ferman (16%). However they were higher than those found by Dempsey et. al.

(9%). The combined scores were not as high as Allport et. al (32%), but higher than Roscoe (13%). The agnosticism scores may have in fact been higher. Quite a few students did not answer some questions, or said they were unsure of their interpretation of Christianity, undecided about certain Biblical teachings, or did not define their area of ultimate concern.

Similar proportions to those who believed in the various Christian teachings were affiliated to, or belonged to, a religious group (30.3%). This was not as high as Greelys 75% who belonged to such groups in their first year at graduate school. However, the findings were similar to Greeley, and Feldman et. al. in the low apostasy rate for Catholic students.

Catholicism seems to have a stronger holding power at university. The rate was so low that Catholics were the largest denominational group in the university, followed by Anglicans. This is the reverse of the trend in the wider community. Only 3 students said they were members of the Children of God Movement (Jesus Freaks).

Attitude towards the church was far more favourable than belief in Christianity, 97% either believed its function should be to save sinners, provide a guide to leading a good life, or to promote goodwill and provide assistance for those in need. Most believed its function should be to promote goodwill and provide assistance (56.6%). There were very few negative remarks about the church, (3.6%).

These findings are not in line with the frequently found unfavourable attitude towards the church in many studies of student religion. For example : Kuhre, Arsenian , Jones, and Feldman et.al. Some of these studies have however asked more specific questions about negative function of the church which could have illicited more unfavourable replies. Gilliland

and McNees found more favourable attitudes. However, Gillilands study was at a denominational college.

The high evaluation of religion was also seen in attitude towards religious education for children (74%). McNees found 75% also who said they would raise their children in their own religion. The most favoured type of religious education for children was a comparative approach (37.2% of the sample), followed by an emphasis on the ethical aspects of the Bible.

The percentage who expressed a need to believe in religion was not as high as that found in other studies (41.2%) Hastings et. al. found (65% - 85%), Hoge (70% - 81%), and Havens (1963) (68% - 82%).

The findings here may reflect the often suggested declining need for religion. Edwards⁸⁴ (1969) has explained this process in terms of the science vs. religion argument.

84.

D. L. Edwards, Religion and Change, (Hodder and Staughton, London) 1969.

Science has taken over many of the productive or medical jobs which were traditionally allocated to God, or the Gods. He sees religion as being replaced by secular humanism. Religion and in particular Christianity needs no substitute. This is opposed to the view that there is a basic emotional need for religion which man has. Edwards, however, sees this need only as one of emotional reassurance, which is no longer present in the modern world.

Interest in religion however, still remained strong, 78.9% were very interested or moderately interested in q.n.5, and 66.8% in q.n.4. Interest was therefore stronger in more philosophical rather than church related religious questions. Hastings et. al. found a similarly high interest in religion (78%).

Religious belief and interest were not unrelated however, as some have found. Those respondents who had a literal interpretation of Christianity were the most interested. Those who had an ethical interpretation were moderately interested, and those who rejected Christianity were the least interested.

B. RELIGIOUS PRACTICES.

Most students attended church either occasionally (40.8%), or never (34.0%). Few attended more than once a week or weekly (23.4%). Thirteen respondents said they attended religious meetings outside the formal structure of the church. These students tended to go more frequently.

Nelson found 44% who only attended occasionally, Arsenian found $\frac{1}{2}$ who attended monthly, and so did Anderson et. al. The findings are also similar to Brown et al's $\frac{1}{2}$ who attended seldom or never, and to Hoge who found percentages varying between 12% - 30% for attendance once a week or more. However, more frequent attendance was not as high as that found by Nelson (56% regular or frequent).

A significant relationship was found between belief in God and more frequent attendance at church. However, of those who did not attend, nearly $\frac{1}{2}$ still believed (45.6%). A relationship was also found between more frequent church attendance and the likelihood

of having an area of ultimate concern; again lending support to the relationship between these two measures of religiosity. Those who went to church less were also less interested in social issues. A significant relationship was found between more frequent church attendance and greater interest in religion. This again is contrary to those who have felt interest to be an independent measure. It could be that students who attend church at some universities are more committed and more interested.

Attendance at social activities associated with the church was again only on an occasional basis (30.3%), or never (42.9%). A similarly low proportion gave financially to the church (26.6%). Brown et. al. found $\frac{2}{3}$ seldom or never gave. There was no way of telling if the students who attended church quite frequently, were the same students who attended social activities and gave financially. If they were, this would mean that there was quite a high involvement by a small group of students. Very few students belonged to university religious clubs (9.7%). Again this was much

lower than previous findings. Pilkington et. al. found 22% of first year students, and 15% of third year students belonged to university religious clubs, and Poppleton et.al. found 16% did. However, religious clubs were the second most favoured clubs at Canterbury University, and it might be that membership in clubs in general may be higher at different universities in different countries.

The majority of students prayed only occasionally (23.3%), or never (50.6%). This is similar to Brown et. al's finding of $\frac{1}{2}$ who seldom or never prayed. A total of 49% prayed either once a day, weekly or occasionally. This percentage is not as high as previous findings: Poppleton et. al. 65%, Pilkington et. al. 58% - 62%, and Dempsey et. al. 70%. The percentages are however more comparable when reduced to a daily rate (20.4%) : Poppleton et. al. 31%, Pilkington et. al. 31% - 32%. The rates are even higher than those of Brown et. al (9%), but not as high as those of Dempsey et. al. (43%).

The percentages for meditation were almost as high as those for prayer (40.5%

daily, weekly, or occasionally). Few students said they used telling beads, which was surprising in view of the high proportion of affiliated Catholics. Only 10 respondents said they used them, whereas 20 said they were Catholic; there were also very few Buddhists (1).

Again, most students either read the Bible only occasionally (45.7%) or never (33.1%). This is probably a higher percentage than that found by Brown et.al. (69% seldom or never). The daily rate is however comparable (8%), Brown et. al. found 9%.

Those who read the Bible more frequently were also found to have a more literal interpretation of Christianity, and those who never read the Bible were more likely to reject Christianity.

Almost $\frac{1}{3}$ of students said they read other religious books apart from the Bible (31.5%). These books could be said to be almost as popular as the Bible among students. They were mainly of a philosophical or theological nature, on comparative religion,

or non-Christian religions. The most popular books on comparative religion involved Indian religions, and in particular Buddhism. However, taken as a percentage of the total sample this interest was not all that high, which is surprising in view of the renewed interest in Indian religions. The figures for meditation could also be taken as an indicator of this renewed interest in mysticism and contemplation. Smart found a strong interest among students in Eastern faiths.

Another area of belief which some have found to be on the increase, especially among younger people, is witchcraft and satanism, (Lyons⁸⁵ 1972, Burland⁸⁶ 1972, and Wheatley⁸⁷ 1971). "All the evidence points to a growing

85.

A. Lyons, Satan Wants You, (Granada, London) 1972.

86.

C. A. Burland Secrets of the Occult (Ebury Press, London) 1972.

87.

D. Wheatley, The Devil and All his Works (Hutchinson & Co., Ltd., London) 1971.

interest in the more popular manifestations of witchcraft : the use of charms, horoscopes, interpretation of dreams." (Burland p. 122).

Only 1 respondent in this study expressed an interest in Satanism, 3 used astrology, and 1 astral projection. Perhaps more specific questions on this area, and on that involving eastern faiths would have unearthed a wider interest.

C. RELIGIOUS EXPERIENCE.

Twenty nine percent of the students said they had undergone a religious experience. This was in line with Kuhre's speculation that this dimension would be de-emphasised in a university community. Hastings et. al. found similar percentages had such experiences (23% - 26%), but only on an occasional basis. Brown et. al., found that most of his respondents seldom or never had such experiences. The findings in this study therefore may not be as low as was expected. The percentages were also higher when the words 'religious experience' were left out, and the respondent was asked whether he experienced a feeling of extra sensory contact with a power beyond himself (33.2%). Over half felt this power to be God.

Only 9.3% believed drugs to be a legitimate way of gaining a religious experience, and 8% that because of this they should be legalized.

Significant relationships were found between more frequent church attendance and the tendency to have religious experiences, and between a greater need to believe, and religious experiences.

There is a need for more varied ways of measuring this dimension, for more follow up questions on the types of people who have such experiences, and for a closer look at the differences between religious and more aesthetic experiences, and what triggers them. (Some suggestions are given in appendix III, q.n.8).

D. RELIGIOUS CONSEQUENCES.

Religion was found to have a greater influence on the lives of students at this university (43.7%). This could be partly due to the variety of ways in which this dimension has been measured. Gilliland, McNees, and Jones all found little influence. When this percentage is broken down the percentages are

smaller for those whom religion gave meaning and purpose (17.4%), an ethical system (9.7%), and for whom religion made them more aware of the needs of others (14.1%).

Nearly $\frac{1}{2}$ the sample again believed that moral behaviour in this life influenced the quality of future existence (41.7%).

Havens (1963) had found religion to be ineffective in shaping moral life. This study may have yielded different results if more specific questions about morality had been asked as they were in Havens study.

Well over $\frac{1}{2}$ felt some sort of religious or ethical system was necessary to lead a good life (59.9%).

Kuhre therefore appears to have been incorrect in speculating that the consequential dimension would rank low in a university community.

A significant relationship was found between religion as a way of giving meaning and purpose to life, and the tendency to have religious experiences. Those who did not have such experiences were more likely to say that

religion made them more aware of the needs of others. Belief in God, interest in religion and ultimate concern were also associated with the response that religion gave meaning and purpose to life. It could be that this response is associated with religiosity in general, and the response that religion makes one more aware of others, with more humanitarian beliefs.

A slight relationship was also found between a more favourable attitude towards Christianity and political conservatism, especially between a more literal interpretation of Christianity, and political conservatism.

Adinarayan et. al. found a similar association, so did Hoge, Lenski and Wiley.

The ways in which the consequences of religion can be measured are endless, especially when correlations are made with more secular phenomena. For suggestions see appendix III.

B. COMPARISON OF DIMENSIONS.

Religious belief was the most popular way of expressing religion, followed closely by religious consequences (mean % 53% and 52.6%

respectively). Religious experience was of lesser importance (mean % 31.1%), and religious practices of least importance (mean % 28.3% or 17.0% depending on whether occasional practice is included in the frequency). It is difficult to know whether or not this is a true estimation of the students religion, many more items were used in the belief dimension, including religious attitudes and interests which have been shown to be quite high. The experiential and consequential dimensions could have been higher depending on the number and variety of items used.

Comparisons with other studies are also hazardous, for although they have found, like this study, a preference for belief and that religious practices have been de-emphasised, often only one or two dimensions are used in any one study. Comparisons as to the relative importance is therefore impossible.

All of the dimensions of religiosity covered in this study could have been examined in greater detail. An interview schedule was planned, but in view of the

limited nature of this thesis time was not available to carry it out. Suggestions are given for such a follow up interview in appendix III.

F. CHANGE IN RELIGION

1. DOUBTS ABOUT RELIGION.

Well over half the students experienced doubts about religion (65.1%). These included mainly doubts about : how the Bible should be interpreted, whether God exists and what his purpose was, and about the function of the church and its practices. This percentage is much higher than Havens (1964), who reported only 12%. However, he dealt with religious conflicts which has more serious connotations. Nevertheless the difference in percentages is large.

A significant relationship was found between more frequent church attendance and fewer doubts. Those students who believed in God also had fewer doubts. These findings could be partly due to some form of cognitive dissonance; believers having less doubts

about their own system of belief. However, little difference was found between doubts and the need to believe.

2. PERCEIVED CHANGE.

Only one third of all students perceived their religion to have changed since they had been at university (32.3%), and nearly equal proportions said this change was either in a negative or positive direction. This does not compare to the frequently reported decline in religiosity at university. Slightly more students said their attitude towards religion had changed (42.3%), but again almost equal proportions were in a negative or positive direction. More favourable (21.8%), less (21.5%), unchanged (53.4%). This is not quite the same as Hastings et. al's percentages : 16%, 31%, and 53%.

A greater percentage of students believed in God more, went to church and prayed less, and felt that religion influenced their lives less. Equal proportions said they had more and less religious experiences.

Over half of the change was perceived to have occurred in the first year at university (65.6%), and decreasing amounts in the second and third years. Havens (1963) also found belief patterns changed in the earlier years at university, as did Feldman et. al. Others have found the third year to be the one of greatest change, especially in a negative direction.

The main influences of change were other students and reading. Other students were especially influential among third year students, and parents among first year students. This is in line with Sanford's theory that first year students are still very influenced by home ties, but that gradually over the years at university this gives way to peer influence.

Twenty six percent said their beliefs had changed before they came to university; this fits with the previous finding in this study that many students had formed their beliefs about religion, God, agnosticism and atheism, several years before they came to university. However, when this percentage is

added to the 23% who said their religious beliefs had changed since they had been at university it still leaves about 40% who presumably have never changed their beliefs about religion.

It could be that the frequent criticism of lay religiosity has some truth, i.e., the reason why few adults have a real interest in religion is that they have failed to develop those beliefs they were taught as children. Their religious values have failed to mature along with other values they have held.

A significant relationship was found between greater interest in religion and the tendency for beliefs to change while at university. Relationships were also found between greater interest and : the tendency to believe in God more, to develop a more favourable attitude towards religion, to feel closer to God, and to be influenced more by religion. This is evidence again for the relationship found in this study between interest in religion, and the various dimensions of religiosity. However, those who attended church more frequently since they had been at university, tended to

less interested in religion than those who attended less.

3. CROSS-SECTIONAL CHANGE.

(a) BELIEF.

No significant difference was found between possession of religious belief and year at university although second year students were slightly more likely to possess a belief. There was a shift from an emphasis on the role of Jesus Christ, Christianity, and God, in earlier years, to an emphasis on the ethics of religion in the third year. Only 55.9% of first year students claimed to have religious beliefs, this was lower than both Dempsey et. al. (86%) and Pilkington et. al. (76%). The 62.1% for third year students was closer to Pilkington et. al.'s (65%). The findings were contrary to the decrease in religious belief, found by Brown et. al. and others, while at university. The content of change was more similar to previous findings however. Gilliland, Trent, and Hassenger all found a liberalizing effect.

Third year students though were slightly

less favourable in their attitude towards Christianity. The difference was small however, and not significant. Again second year students had the most literal interpretation. Second year students were also more likely to believe that Jesus was the Son of God, to believe in the Trinity and the resurrection. There was only a slight tendency for Biblical beliefs to decrease in the third year of university. Again these differences were not significant. First and third year students were more likely to be undecided about Biblical teachings. This could be explained in terms of Havens (1963) conflict theory; that these are times of greater conflict and uncertainty. In the first year there is the uncertainty of the new university environment, and in the third the uncertainty which is aroused again by leaving this environment and adapting to a new role in the larger community.

No significant difference was found between belief in God and year at university, though there was a slight tendency for such belief to increase rather than decrease, as

as others have found, e.g., Pilkington et. al. Some indication was found of an increase in more impersonal definitions of God. Pilkington et. al., Ferman, Havens (1963), and Jones all found this. However in this study the more traditional concept of God as a supernatural superior spiritual being was still the most popular one.

Students whose parents were not religious were slightly more likely to increase their own belief in God while at university, the reverse was found for students with very religious parents.

Agnosticism and atheism decreased with year at university. The higher first year agnosticism scores could also be explained in terms of Havens (1963) conflict theory discussed before.

Denominational upbringing and denominational choice were closer in the second year of university. Students were less likely to still choose their denomination of upbringing in their third year.

The need to believe was strongest in the second year and decreased in the third year. The difference, however, was not significant. This dimension may be more susceptible to change over ^a longer period; both Hoge and Hastings et. al. found that such change occurred over a period of 1 - 2 decades.

Ultimate concern increased with length of stay at university, although again the difference was not significant. This suggests that the agreement among many writers on decreased religiosity with year at university may depend on the indicators used. There was actually an increasing concern with social issues.

Again second year students had the most favourable attitude towards the church, and third year students the least, but differences were very slight ; (Jones also found senior students to have a less favourable attitude). Beliefs involving a wider more liberal function for the church increased.

Second year students had a more

favourable attitude towards the Bible.

Some support was found for Jones discovery that senior students had a less literal interpretation of the Bible.

Second year students were more interested in religion, and third year students only slightly less interested than first year students. The difference was not significant. These findings were not comparable with Hastings et. al who found that since they had been at university 68% of his students found they were more interested in religion. However Hastings did leave the area of interest unspecified.

(b) RELIGIOUS PRACTICES.

Second year students attended church more, and third year students attended only slightly less often than first year students. The difference was not significant. Pilkington et. al. also found a small decrease which was not significant, and Jones found that senior students went to church less. The results here do not support this general finding. The church attendance patterns of

first year students were also closer to those of their parents. Sanford had suggested that parents had a stronger influence on first year students. Senior students were more likely to belong to a group outside the formal structure of the church. The numbers here were very small to go on.

Second year students were also more involved in religious practices; they gave more financially, were more likely to be involved in social activities and in university religious groups. Third year students were less likely to give financially and to be involved in social activities. No support was found for Pilkington et. al's decreased involvement of students in university religious groups from first to third year. Only from second to third year was there evidence of this.

Second year students were more likely to pray and third year students the least likely to pray, but the difference was not significant. The difference was greater

from second to third year (56.5% - 47.2%) than Pilkington et. al's from first to third year (63% - 58%). Again second year students tended to meditate more, and third year students the least. The difference was not significant.

(c) RELIGIOUS EXPERIENCES

Second year students were more likely to say they had religious experiences and third year students were the least likely. The difference was not significant. Hastings et. al. noted how decreases on this dimension were not so great.

(d) CONSEQUENCES OF RELIGION.

Second year students said that religion influenced their lives more, third year students were the least likely to say this. Again the difference was not significant. Jones had found religion to have a decreasing influence with years at university.

Second year students were the least likely to believe in the necessity of an ethical system for leading a good life, and

to believe that the quality of future existence is influenced by moral behaviour now. Third year students were most likely to believe the former, and first year students the latter. The differences were small however, and not significant. No support was found for Hastings et. al's finding that religion gave less meaning to life with years at university. The findings here were in fact the reverse : 34.2% (first year), 26.8% (second), and 35.7% (third).

Again students whose parents were not religious were influenced more by religion with length of stay at university, and those with very religious parents, less. This could be a process whereby those students entering university with more extreme views come closer to a group norm of more moderate religiosity.

Students became more politically aware with length of stay at university; this could also be related to the increased concern with social issues which was found. Nearly half changed their political beliefs while at

university (49.8%). This was comparable to Feldman et. al's 41%. In line with previous findings more students changed towards liberal political views. There was also, as Goldsen had found, an increase in conservative political views among senior students. However some studies have found senior students to become more liberal in their political views.

4. COMPARISON.

Although the belief, practical, and experiential dimensions showed some decrease with length of stay at university (mean %), the differences were not significant, and certainly not comparable to many of the differences found by other investigators in this field. More surprising is the greater religiosity of second year students. One explanation of this could be that first year students may show lower scores because of a tendency earlier on to be investigating new beliefs, to be more unsure of what they believe. By the second year some system of religious

belief has probably been formed. However third year students, as a result of an increasing emphasis on thinking critically and rationally, and to analyse, may become more disillusioned with their beliefs.

This theory still does not explain why other universities have not found a similar pattern. Another explanation may be the different social settings of the studies, and the greater impact of secularization in these settings. The universities themselves may have totally different atmospheres. Some, as has been seen, are denominational; some universities traditionally hold different views which tend to influence their students. There could also be an age factor in comparison with American studies, many of which were carried out in colleges as well as universities. The change that takes place at the beginning of college may be more comparable here to our later years at high school. As has been seen quite a few students acknowledged forming many of their beliefs at this stage. There is also the problem discussed before of the

different measures used in all of these studies which grossly limits their comparability.

Some indication was found of a liberalization of beliefs, religious and political, similar to that found in many other studies. Political beliefs in fact could be said to have changed far more than religious beliefs. Perhaps political beliefs have a tendency to change later. The earlier influence of parents and later influence of peers is also in line with previous findings.

Perceived change was probably greater than cross-sectional change. Such a discrepancy has been observed before. However, there are faults in both methods. Perceived change relies a lot on memory, which is not always accurate. The method of cross-sectional investigation is not regarded to be as accurate as a longitudinal approach because the same people are not used. Both approaches (perceived change and cross-sectional), found the practical dimension to decline, but differed on the subject of the direction of change for all other dimensions.

Perceived change does have one advantage in that it does use the same people, however in this instance it gave no indication of what year the change was taking place in (though this could be taken into account in an analysis using this approach).

G. BACKGROUND VARIABLES.

1. FACULTY.

Some evidence was found (in support of previous findings), that science students were less religious. However, fine arts students were found to be less religious also. Science students : rejected Christianity more, believed in God less, were more likely to be atheists, needed to believe less, were less interested in religion, and attended church less. Fine arts students were the most atheistic and quite strongly agnostic. They also attended church the least and had more doubts about religion. Arts students had the most literal interpretation of the Bible, contrary to both Feldman et. al., and

Wiley who found science students had the most literal interpretation. Arts students also had the greatest belief in God, high agnosticism scores, were more interest in religion, and attended church the most. Engineering students expressed the greatest need to believe, and also had a high church attendance score.

Both Pilkington et. al., and Ponpleton et. al., found science students declined more in religiosity while at university. This study however found the least change for science students and the most for arts. Science students were also the most likely to remain unchanged as to their attitude about religion. Fine arts students became less favourable in their attitude, and they were also the most likely to : attend church less, pray less, experience a feeling of closeness to God less, and be influenced by religion less. Engineering students became more favourable in their attitude towards religion, and commerce students were the most likely to : believe in God more,

attend church more, pray more, experience a closeness to God more, and be influenced by religion more.

One note of caution here was that the n for fine arts students was small in comparison to the other faculties, if this biased the results more support goes to the theories pointing to low religiosity and decline among science students.

2. SEX.

Some support was found for the theory that females are more religious. However the differences were often small. Females were more religious on all dimensions, with the exception of church attendance, for which males had a higher score. This was contrary to Dempsey et. al. who found females to be more involved in religious practices. Although females were more likely to have a literal interpretation of Christianity, and to give more traditional definitions of God, in keeping with the findings of greater religious orthodoxy for women (by Feldman et. al.), they also

rejected Christianity more than males did, and had higher atheism scores. Like Webster et. al., this study found females to have a greater need to believe. However, the difference here was greater, a difference of 13.6% points. Webster et. al. only found a difference of 3% points.

Contrary to Hites who found no difference between the sexes on change of religion while at university, this study found females to change more. Females also : had more doubts about religion, believed in God more, had a more favourable attitude towards religion, and were more likely to have religious experiences. Males prayed more, attended church more, and were influenced by religion more.

3. AGE.

Both Argyle and Hastings et. al. found older students to be less religious. The finding in this study was that this depended on the dimension used, as well as upon the age limit. Older students tended to : believe

in God more, to be less atheistic, to be more interested in religion, to be more likely to have religious experiences, and to say that religion influenced them more. However, they were also more likely to : reject Christianity, be more agnostic, to have less need to believe, to pray less, and to have more doubts about religion. Twenty year olds had : the most literal interpretation of Christianity, the greatest interest in religion, attended church more, and prayed more. They also changed their beliefs more while at university. Whereas older students were less likely to do so. Age 20 would seem to be an age of greater change and greater religiosity among students.

4. SOCIO-ECONOMIC CLASS.

Some support was found for the theory that those in the lower s.e.c. are more religious (Fay). Those in the lower classes were : influenced by religion more, went to church more, and were more likely to have religious experiences. This last finding gives support to Laski's previous finding. However,

those in the lower s.e.c. were : less interested in religion, had a less favourable attitude towards religious education, were less likely to say they held a religious belief, and less likely to believe in God. They also tended to place less emphasis on religious upbringing, and they had higher agnosticism and atheism scores (years at school index).

Those from higher s.e.c. were : more likely to change their religion while at university, though mainly in the direction of increased church attendance. Since they had been at university those from lower classes were : more likely to believe in God, to develop a more favourable attitude towards religion, to pray more, and to be more likely to have religious experiences. The support for the theory that the lower classes are more religious was only partial, and again depended on the dimension of religiosity used. May be this university was more homogeneous with respect to the influences of s.e.c.

5. RELIGIOUS UPBRINGING.

Without exception those respondents who

received a greater emphasis on their religious upbringing were : more religious, interested in religion more, and needed to believe more. Many of the relationships were significant. It could be though that those who are more religious are more likely to perceive a greater emphasis on their religious upbringing regardless of whether this was actually the case. The correlation of .20 for need to believe was the same as that found by Hastings et. al., but not as high as Jones .41. Allport et. al. found 32% who had received a great emphasis on their religious upbringing had such a need; this study only found 64.7% did. However the figures were comparable as to the percentage who had such a need among those who had received no such influence, 32% (Allport), and 33.3% for this study.

Those who had received more influence were also more likely to change their religion at university, mostly in a more favourable direction, with the exception of the "practical" dimension. Here those who had received a great emphasis attended church less, and prayed less, they also had more doubts about religion. On

some dimensions therefore those who had received great emphasis did become less religious, but this was only since they had been at university. It could be that peer group influences are affecting the more overt signs of religiosity, such as church attendance, and that the basic beliefs remain the same. Hastings et. al. had previously suggested that those with a stronger influence would react against it more, but this was found to be only partially true in this study.

6. DENOMINATIONAL UPBRINGING.

Those students who had been brought up Catholic were : more likely to believe in God, to have a greater need for religion, to go to church more, and to be influenced by religion more. They also had a low apostasy rate (Hastings et. al. also found this).

Students who had been brought up Baptist had the greatest need to believe, and were the most likely to have religious experiences.

Presbyterians had low scores on : belief in God, need to believe, religious experience, and only occasional church attendance. Those who had

brought up in no religion were the least likely to believe in God (although 50% did so). They also had the highest atheism scores, a low need to believe, and were less likely to have religious experiences.

7. PARENTS RELIGIOSITY.

Those students who were more likely to believe in God, went to church more, and had more religious experiences, also perceived their parents as being more religious. Very little difference was found on the consequential dimension. Significant relationships were also found between more frequent parental church attendance and more frequent student church attendance, and between more frequent parental church attendance, and greater belief in God.

8. DISCUSSION OF SOCIAL ISSUES.

Those students who had received a great amount of encouragement to discuss social issues in their home had a more literal and more ethical interpretation of Christianity. Those who had received no such encouragement were the most likely to reject Christianity. However, those who had received none, believed

in God more, but went to church less. Those who had received great encouragement were more likely to name social issues as their area of ultimate concern.

9. PEER-GROUP INFLUENCE.

There was a tendency for those students who had a more favourable attitude towards Christianity, and who went to church more often, to say that more of their friends had similar beliefs about religion. Lenski suggested that friendly cliques would be religiously homogeneous.

10. FULL TIME VS. PART TIME.

Full time students were more likely to change their religion while at university. The difference was not significant however. It was difficult to conclude whether or not this was evidence for the university community being more inductive towards change, for factors such as age may have some bearing.

11. PRIVATE VS. PUBLIC EDUCATION.

Support was found for Moll's previous

finding that private education is more inducive towards greater religiosity.

Significant differences were found on both the belief and practical dimensions, contrary to Anderson et. al's suggestion that it might be only overt manifestations such as church attendance which were higher. Those from private schools believed in God more and went to church more. They also had a more literal interpretation of Christianity, and rejected it less. This difference was also significant. They also had a greater need to believe, were more likely to have religious experiences, to be influenced by religion more, and to have a more favourable attitude towards religious education for children. Those from private schools favoured an approach involving an ethical interpretation of Christianity, whereas those from public schools favoured education in comparative religions.

12. LIVING ARRANGEMENTS.

Contrary to Hites who found no difference between living arrangement and religiosity,

this study found those who boarded to be the most religious, and to have the least doubts about religion. They also changed their religion more since they had been at university, and it was always in a favourable direction.

One reason for this could be that those people who take in students as boarders may be more religious, and also tend to recruit more religious students. Older students may be less likely to board. More students may board who come from rural areas which have been shown to be more religious than urban areas.

13. VOCATIONAL PLANS.

Only partial support was found for Poppleton et. al's finding that those who had educational vocational plans would be more religious than those planning a career in science. This study found those interested in science to reject Christianity more. However, they also believed in God and went to church more. This is contrary to findings earlier in this study which compared faculty and belief. One explanation of this may be that the vocational

plans analysis used several science categories, while the faculty analysis only used one.

Those who planned a career in the physical and biological sciences believed in God more, and those who planned a career in only the physical sciences attended church less.

H. SUMMARY.

Over half the sample held some religious belief. This figure could be extended to 84.2% if ultimate concern was regarded as a legitimate form of religious belief. The main areas of concern were, purpose of life, beginning of the world, and the future. These two dimensions had a correlation of .29. Similar percentages have been found for religious belief, while some studies have found larger numbers. A similarly high response rate has also been found for ultimate concern, but this study found a lesser emphasis on more personal areas.

Only a small proportion of students could be said to be strong believers in Christianity, and the favoured interpretation was an ethical one. Such an emphasis has also

been found before. Many students were undecided about their interpretation of Christianity, and of the Bible, and very few students interpreted the Bible literally, even fewer than those found in previous studies. However, more believed in immortality than others had found.

Well over half believed in God, similar to previous percentages. Some studies have found more to believe, others have found less. Similar proportions have been found to hold a traditional concept of God. Students in this study, however, were less likely to have such a personal interpretation of God, and less likely to have a naturalistic interpretation, as some studies have found. There was a comparable trend in the increase in an impersonal definition of God. The most popular interpretation was that God was a supernatural superior spiritual being.

Few students held extreme beliefs and atheists were in the minority. Similar agnosticism and atheism scores have been found in previous studies.

Less than one third belonged to a religious group. This is not as high as others have found. Catholics formed the largest group and this is similar to previous findings in that they had a stronger holding power than other denominations.

Half of the sample believed something had taken the place of God, and many felt this to be materialism. There was a favourable attitude towards the church, and a belief that its function should be one of goodwill and assistance. This is contrary to the unfavourable attitude found in many studies. Over one half of the students also had a favourable attitude towards the Bible, and most felt its purpose to be one of guidance for leading a good life. A high percentage of students also favoured religious education for children. Others have found students to be high on this dimension also.

Interest in religion was also strong, with a preference for more philosophical than church related religious questions. Other studies have also found this strong emphasis

on interest.

Over one third felt a need to believe, but this is not as high as figures found in previous studies.

Less than one third of students went to church, were involved in social activities connected with the church, and gave financially to it, similar to findings in other studies. Only 9% belonged to university religious clubs; this was much lower than previous findings. Significant relationships were also found between church attendance and interest in religion, and between belief and interest. This is contrary to previous findings which have claimed interest to be a more independent dimension.

About one half of the students prayed, and this was only slightly lower than previous findings. Only slightly less meditated. Half read the Bible, but like most of the religious practices this was mainly on an occasional basis. This percentage was slightly higher than previous findings. A similar number of students also read other religious books,

the interest being mainly in the area of general philosophical or theological works, and books on comparative religion.

Almost one third of students said they had a religious experience, and one third said that they had experienced a feeling of extra-sensory contact with a power beyond themselves. Half felt this power to be God. Few students thought drugs to be a legitimate form of religious experience, and few felt that for this reason their use should be legalized. More students had religious experiences than was found in previous studies. Significant relationships were found between, a greater need to believe, more frequent church attendance, and a greater likelihood to have a religious experience.

Half the students felt religion influenced their lives, and this was much more than other studies have found. Half felt that moral behaviour had an influence on future existence, and well over half that a religious or ethical system was necessary for leading a good life. A relationship was also found, similar to other studies, between religious

and political conservatism.

The consequential dimension was also found to be related to, belief in God, interest in religion, ultimate concern, church attendance, and religious experience.

Half of the sample had doubts about religion, mainly to do with Biblical interpretation, God and the church. This number is higher than for previous findings.

One third perceived that their religion changed while at university, but equal proportions were found in both a positive and negative direction. This is contrary to the frequent decline in religiosity often found. Belief in God became more favourable, while church attendance, prayer, and the influence of religion decreased. Half the students felt that the change was in their first year at university, and this was in accordance with some theories of change, but not with others. Quite a few students felt changes took place before they came to university. The main influences of change were, other students and reading.

Cross-sectional change was not as great. Although small decreases were noted from first to third year on all dimensions, second year students were the most religious. These findings were also contrary to previous investigations. Political beliefs changed more, and as with religious beliefs, there was a liberalizing tendency.

As with previous finding science students were found to be less religious. However, low religiosity scores were also found for fine arts students. Also resembling previous findings were the higher religiosity scores for female students.

Only partial support was found for the previous finding of older students being less religious, and lower s.e.c. being more religious, and it depended on the dimension of religiosity used.

Those who had a greater emphasis on their religious upbringing were more religious, and similar correlations were found between religious upbringing and need to believe.

Catholics were found to be more religious and to have lower apostasy rates, as with previous findings. Parental and student religiosity were also related. Similar to previous findings, religious students tended to have friends with similar beliefs.

Also similar to previous findings was the relationship between private education and greater religiosity. A relationship was found between greater religiosity and those students who boarded, whereas previous investigators had failed to find any relationship between these variables.

1. CONCLUSION.

Students at this university were found more frequently to believe in religion, and be influenced by it in their daily lives, than to practice religion. Over one half of the students claimed to have some form of religious belief, and this could be much higher if broader definitions of what constituted religious belief were included. Religion may in fact be becoming more diversified as it draws upon other religions,

philosophies, and ideologies. It is for this reason that many different ways of measuring it are needed. The multidimensional approach was especially suited to a student sample because of the variety of unorthodox ways in which they were found to be religious. Had a different approach been used a completely different picture of student religiosity would probably have been found. The variety of responses become evident in students interpretation of God (power, force, or essence, a human value, the self), in the main areas of their religious beliefs (humanism, pantheism, fate) and ultimate concerns (human nature and its development, suffering and evil in the world. A more comprehensive approach was needed to measure these various approaches to religion.

That many more students acknowledged an area of ultimate concern than those who claimed to have a religious belief, suggested either that, some students did not want to label themselves religious, or that there was some uncertainty as to what was meant by

this word. If this was the case, terms such as : religion, God, religious experience, and extra-sensory contact probably presented difficulties in interpretation. Likewise the term 'good life' as used in q.n's 6 and 28 is somewhat vague. Some of the questions also could have provided more answer alternatives. The 'other' category was used for some questions more than others.

If it was the case that some students did not wish to label themselves religious, this certainly was no indication of an unfavourable attitude towards religion. Attitudes towards several aspects of religion were favourable. There was also a strong interest in religious issues.

Further limitations in the study were :

1. The study was conducted during examination time, some students may not have given the same care to their answers.
2. Because the study was conducted towards the end of the year, first year students had already been exposed to one academic year. Comparisons with later years, and assertions

as to the impact of university on more senior students were slightly limited.

3. No control group was used, therefore it was difficult to say whether university education alone was responsible for the students religiosity and changes in it.

4. A longitudinal approach was not used. There was no assurance therefore that students recruited among first, second and third year students were from the same backgrounds, and were similar upon entry. There was also no assurance that those students who had left university would have been the same.

5. Conclusions can only be made about patterns of association, not causal relationships. Causal relationships are impossible to establish in a study of this nature where phenomena have multiple causes. All that can be established is that the associated variable is a necessary influence, in the sense that the association would be different without it.

Limitation no. 3 is related to the

finding in this study that it was not university experience alone which influenced student religiosity, but also many background variables. One strong influence among these was the home environment the student had come from and variables such as religious upbringing, denominational upbringing, parents religiosity, and discussion of social issues in the home, had some bearing on student religiosity.

There is a need for more studies of this nature in New Zealand universities, because of the limitation of comparability, especially with American studies, and also because little is known about student religion in New Zealand. There is also a need for studies in more depth of a few individuals which may give a deeper understanding than objective surveys. There is a need for studies of a more psychological nature, for example various students from this study could have been selected from the extremes and administered the M.M.P.I. The area of religious experience especially is in need of psychological

investigation, as to the type of people who have such experiences, the precise nature of them, and what triggers them.

Most of the findings in the study were similar to trends elsewhere as to the preference for religious belief and the influence of background variables. However, students at this university differed in that : less belonged to religious groups or university religious clubs, less had a need to believe, more had religious experiences, and more were influenced by religion in their daily lives. More had doubts about religion, though less students changed their religion. As Stark (p.6) noted, there is a tendency for university to "have different effects on different kinds of people under different conditions."

As in many other studies students here could be said to be moderately religious, a trend which probably reflects the religious position of the wider community, and not only in New Zealand. This study concludes with a quotation from Smart (p.667) who has described this more moderate approach to religion by man today.

... there are ... very many folk who simply do not attend church ... They are not necessarily lacking in religious belief, but nevertheless they do not feel themselves called upon to belong to any religious organization. They are people who live in a large, gentle twilight zone between religiousness and agnosticism. They have inherited much of the anti-clericalism of the humanist movement, but they do not share the intellectual presuppositions. They include many, therefore, who, when asked, profess belief in God - or more vaguely in a Power which controls the cosmos. But they are not convinced that the formal worship of such a Being is important. They see the heart of religion in loving one's neighbour, not in ritual. They are not inclined to pray, though they will do so in times of stress They are aware that different creeds teach different things about God and the transcendent world, and they are therefore distrustful of dogma. They have no wish to deny God, but they do not desire to define his nature too closely....

They recognize Christian moral values, but they reject puritanism.... They think that Christ was greatly better than other men, but they are uncertain of his divinity They suspect that Christianity was a simpler thing in Jesus teaching than it is in its current manifestation They are sceptical, but they are not atheists.

APPENDIX I

THE QUESTIONNAIRE

UNIVERSITY OF CANTERBURY

A questionnaire Issued by the Psychology and
Sociology Department on Student Religion.

Most of the questions carry a number of possible answers. You are asked to select the answer which most closely approximates your own position, and CIRCLE THE NUMBER IN THE RIGHT-HAND MARGIN which represents that answer. Thus for example, in Question 1, if you think that something has replaced the concept of 'God' for most people, you should circle the number "1", if you think that nothing has replaced the concept of "God", you should circle the number "4".

Q.1.

Do you think that something
has replaced the concept of
"God" in the lives of
people today ?

FOR MOST PEOPLE	1
FOR MANY PEOPLE	2
FOR SOME PEOPLE	3
FOR NONE	4

If YES, what has taken the place of God for
these people ?

Q.2. Have you a desire or longing for a satisfying set of religious beliefs or for a meaningful faith?

YES 1

NO 2

Q.3. Do you have doubts about certain religious matters ?

YES 1

NO 2

If YES, which are the areas that concern you ?

Q.4. How interested are you in religious issues, e.g., church unity, abortion, "death of God" debate ?

VERY INTERESTED 1

MODERATELEY INTERESTED 2

LITTLE INTEREST 3

NO INTEREST 4

Q.5. Are you interested in such questions as, the possiblity of God, the basis of morality, the essential nature of man ?

VERY INTERESTED 1

MODERATELY INTERESTED 2

LITTLE INTEREST 3

NO INTEREST 4

Q.6. Which of the following best describes your reaction to the Bible ?

THE INSPIRED WORD OF GOD	1
ONE OF MANY BOOKS WHICH OFFER GUIDES TO LIVING A GOOD LIFE	2
AN HISTORICAL DOCUMENT OF LITTLE RELEVANCE TO THIS DAY AND AGE.	3
A BOOK, BELIEF IN WHICH NOW HOLDS BACK AND RETARDS HUMAN PROGRESS	4
OTHER	5

If "other", please specify :-

Q.7. How frequently do you read the Bible ?

MORE THAN ONCE A DAY	1
DAILY	2
WEEKLY	3
OCCASIONALLY	4
NEVER	5

Q.8. Do you read other religious books ?

YES	1
NO	2

If YES, which ones interest you most ?

Q.9. Are you in favour of religious education for children ?

YES	1
NO	2

If YES, what form do think it should take ?

A LITERAL INTERPRETATION OF THE BIBLE	1
EMPHASIS ON ETHICAL ASPECTS OF THE BIBLE RATHER THAN THE SUPERNATURAL	2
COMPARATIVE APPROACH i.e., EDUCATION IN A VARIETY OF RELIGIOUS BELIEFS	3
OTHER	4

If 'other', please specify :-

Q.10. What do you think should be the main function of the church

SALVATION OF SINNERS	1
TO PROVIDE A GUIDE FOR LEADING A GOOD LIFE	2
TO TRY TO PROMOTE GOODWILL AMONG PEOPLE AND TO PROVIDE ASSISTANCE FOR THOSE IN NEED	3
OTHER	4

If "other" please specify :-

Q.11. With regard to formal Christian teachings i.e., those included in the creeds of the church, do you

BELIEVE AND ACCEPT THEM LITERALLY e.g. JESUS WAS BORN OF A VIRGIN	1
HAVE AN ETHICAL RATHER THAN SUPERNATURAL	

INTERPRETATION	2
NOT SURE WHAT YOU BELIEVE ABOUT THEM BUT STILL THINK JESUS HAD SOMETHING IMPORTANT TO SAY	3
FLATLY REJECT THEM	4
OTHER	5

If "other" please specify :-

Q.12. What is the nature of your belief about
the following aspects of Bible teaching:-

Strongly Agree	Undecided	Disagree	Strongly
agree	or no		disagree
	opinion.		

"Jesus was
the Son of
God"

"The Trinity"

"The
Resurrection"

"The
Armageddon"

"Immortality"

Q.13. Do you believe in the existence of some
form of God ?

YES	1
NO	2

IF YES, how would you define this God ?

If NO, are you :

AN AGNOSTIC	1
AN ATHEIST	2
OTHER	3

If 'other' please specify :-

How long have you held your present beliefs about religion ? For the last years.

Q.14. Do you ever experience a feeling of extra-sensory contact with a power beyond yourself ?

YES	1
NO	2

If YES, is this power God ?

YES	1
NO	2

Q.15. Do you have some form of religious belief ?

Yes	1
NO	2

If YES, what are the main aspects of this belief ?

Q.16. Do you believe that one's moral behaviour in this life in any way influences the quality of future existence ?

YES	1
NO	2

Q.17. Have you ever had a religious experience ?

YES	1
NO	2

Q.18. Do you accept drugs as a legitimate way of gaining a religious experience ?

YES	1
NO	2

If YES, do you think that important insights can be gained through the use of drugs, such that legalising their use would be justified ?

YES	1
NO	2

Q.19. Do you think about the basic permanent questions of mankind ?
e.g. questions about existence and the human condition itself, etc.

FREQUENTLY	1
OCCASIONALLY	2
SELDOM	3
NEVER	4

If YES, which questions concern you most?

Q.20. Which religion (including denomination) were you brought up in ?

RELIGION	
_____	1
DENOMINATION	
_____	2
WASN'T BROUGHT UP IN ANY RELIGION	

Q.21. With regards to your religious upbringing, did you come from a home

- | | |
|---|---|
| WHICH PLACED A GREAT EMPHASIS
ON YOUR RELIGIOUS UPBRINGING | 1 |
| PLACED SOME EMPHASIS ON RELIGIOUS
UPBRINGING | 2 |
| PLACED LITTLE EMPHASIS ON YOUR
RELIGIOUS UPBRINGING | 3 |
| NO PLACE GIVEN AT ALL TO
RELIGIOUS UPBRINGING | 4 |

Q.22. Do you come from a home where your parents encouraged the discussion of social issues ?

- | | |
|---|---|
| GREAT INCOURAGEMENT TO DISCUSS
ISSUES | 1 |
| SOME INCOURAGEMENT TO DISCUSS
ISSUES | 2 |
| LITTLE INCOURAGEMENT TO DISCUSS
ISSUES | 3 |
| NO INCOURAGEMENT TO DISCUSS
ISSUES | 4 |

Q.23. Did you attend a private (i.e., church) school ?

- | | |
|-----|---|
| YES | 1 |
| NO | 2 |

If YES, how long did you attend this school ?
From... years of age until..... years of
age.

Q.24. Are you a member of any religious group now ?

- | | |
|-----|---|
| YES | 1 |
| NO | 2 |

If YES, which one (including
denomination)? _____

Q.25. How many of your friends have beliefs
about religion which are similar to your
own ?

MOST OF MY FRIENDS	1
SOME OF MY FRIENDS	2
HARDLY ANY OF MY FRIENDS	3
NONE OF MY FRIENDS	4

Q.26. Do you think your friends have had much
influence on the formation of your
beliefs and attitudes towards
religion ?

FRIENDS VERY INFLUENTIAL	1
FRIENDS FAIRLY INFLUENTIAL	2
FRIENDS NOT VERY INFLUENTIAL	3
FRIENDS NOT AT ALL INFLUENTIAL	4

Q.27. (To be answered only by those who have
religious beliefs, practices or
experiences).

In which of the following ways do you
think any of the religious beliefs,
practices or experiences you have
influence your life ?

GIVE MEANING AND PURPOSE TO MY LIFE	1
PROVIDE A SYSTEM OF ETHICS FOR ME	2
MAKE ME MORE AWARE OF THE NEEDS OF OTHER PEOPLE	3
OTHER	4

If 'other' please specify:-

Q.28. Do you believe it is necessary to have some form of religious or ethical system in order to lead a good life ?

YES	1
NO	2

Q.29. How often do you attend church or religious meetings ?

MORE THAN ONCE A WEEK	1
WEEKLY	2
ONLY OCCASIONALLY	3
NEVER	4

Q.30. Are these meetings outside the formal structure of the church ?

YES	1
NO	2

If YES, what is the name of the group ?

Q.31. Are you a member of the Children of God Movement ?

YES	1
NO	2

Q.32. How often do you take part in social activities associated with a church or religious group ?

FREQUENTLY	1
OCCASIONALLY	2
SELDOM	3
NEVER	4

Q.23. Do you contribute financially to a church or religious group ?

YES	1
NO	2

Q.24 Do you belong to a university religious club or other university clubs ?

YES	1
NO	2

If YES, which one (s) ?

Q. 25. Do you say prayers or practice any other form of spiritual exercise e.g. meditation ?

PRAYER	AT LEAST ONCE DAILY	1
	AT LEAST ONCE A WEEK	2
	ONLY OCCASIONALLY	3
	NEVER	4

<u>MEDITATION</u>	AT LEAST ONCE DAILY	1
	AT LEAST ONCE A WEEK	2
	ONLY OCCASIONALLY	3
	NEVER	4

<u>USE TELLING BEADS</u>	AT LEAST ONCE DAILY	1
	AT LEAST ONCE A WEEK	2
	ONLY OCCASIONALLY	3
	NEVER	4

<u>OTHER</u>	AT LEAST ONCE DAILY	1
	AT LEAST ONCE A WEEK	2
	ONLY OCCASIONALLY	3
	NEVER	4

If "other", please specify :-

Q.26. Have your religious beliefs and practices changed since you have been at university?

YES	1
NO	2

If YES, in what way have they changed,
Do you GO TO CHURCH

MORE FREQUENTLY	1
LESS FREQUENTLY	2

Do you SAY PRAYERS, OR
OTHER FORMS OF
SPIRITUAL EXERCISE

MORE FREQUENTLY	1
LESS FREQUENTLY	2

Do you BELIEVE IN THE
EXISTENCE OF GOD

MORE	1
LESS	2

Do you EXPERIENCE A FEELING
OF CLOSTNESS TO GOD

MORE SO	1
LESS SO	2

Do you FIND ANY CHANGE IN
THE AMOUNT OF
INFLUENCE OF YOUR
RELIGIOUS BELIEFS
ON YOUR EVERY DAY
LIFE

MORE INFLUENCE	1
LESS INFLUENCE	2

Q.27. Since you have been at university, do you think your attitude towards religion has

BECOME MORE FAVOURABLE	1
HAS REMAINED UNCHANGED	2
HAS BECOME LESS FAVOURABLE	3

(Questions 38, 39, and 40 to be answered only by those who have experienced a change in religious beliefs, practices or attitudes).

Q.38. If your beliefs, practices, or attitude towards religion have changed what factors in and outside university do you feel have influenced these changes ?

<u>PARENTS</u>	CONTRIBUTED TOWARDS INCREASE IN FAVOURABLE ATTITUDE TOWARDS RELIGION	1
	CONTRIBUTED TOWARDS DECREASE IN FAVOURABLE ATTITUDE TOWARDS RELIGION	2
	NO INFLUENCE	3
	OTHER WAY THEY HAVE INFLUENCED CHANGE	4

If "other", please specify :-

COURSE MATERIAL

CONTRIBUTED TOWARDS INCREASE IN FAVOURABLE ATTITUDE TOWARDS RELIGION	1
CONTRIBUTED TOWARDS DECREASE IN FAVOURABLE ATTITUDE TOWARDS RELIGION	2

NO INFLUENCE	3
OTHER WAY THIS HAS INFLUENCED CHANGE	4

If "other", please specify :-

OTHER STUDENTS

CONTRIBUTED TOWARDS INCREASE IN FAVOURABLE ATTITUDE TOWARDS RELIGION	1
CONTRIBUTED TOWARDS DECREASE IN FAVOURABLE ATTITUDE TOWARDS RELIGION	2
NO INFLUENCE	3
OTHER WAY THEY HAVE INFLUENCED CHANGE	4

If 'other', please specify :-

UNIVERSITY CLUBS

CONTRIBUTED TOWARDS INCREASE IN FAVOURABLE ATTITUDE TOWARDS RELIGION	1
CONTRIBUTED TOWARDS DECREASE IN FAVOURABLE ATTITUDE TOWARDS RELIGION	2
NO INFLUENCE	3
OTHER WAY THEY HAVE INFLUENCED CHANGE	4

If 'other', please specify :-

If University clubs have had an influence in
changing your attitudes etc., towards religion,
which clubs were they ?

CLUBS OUTSIDEUNIVERSITY

CONTRIBUTED TOWARDS INCREASE IN FAVOURABLE ATTITUDE TOWARDS RELIGION	1
CONTRIBUTED TOWARDS DECREASE IN FAVOURABLE ATTITUDE TOWARDS RELIGION	2
NO INFLUENCE	3
OTHER WAY THEY HAVE INFLUENCED CHANGE	4

If 'other', please specify :-

If clubs outside university have had an influence in changing your attitude etc., towards religion, which clubs were they ?

READING IN GENERAL

CONTRIBUTED TOWARDS INCREASE IN FAVOURABLE ATTITUDE TOWARDS RELIGION	1
CONTRIBUTED TOWARDS DECREASE IN FAVOURABLE ATTITUDE TOWARDS RELIGION	2
NO INFLUENCE	3
OTHER WAY THIS HAS INFLUENCED CHANGE	4

If 'other', please specify :-

OTHER INFLUENCES
OF CHANGE

Please specify :-

-
- | | |
|---|---|
| CONTRIBUTED TOWARDS
INCREASE IN
FAVOURABLE ATTITUDE
TOWARDS RELIGION | 1 |
| CONTRIBUTED TOWARDS
DECREASE IN FAVOURABLE
ATTITUDE TOWARDS
RELIGION | 2 |
| OTHER WAY THIS HAS
INFLUENCED CHANGE | 3 |

If 'other,' please specify :-

Q.39. Of those changes which occurred since
you have been at university, in what
year of your study did most of them
occur ?

- | | |
|-------------|---|
| FIRST YEAR | 1 |
| SECOND YEAR | 2 |
| THIRD YEAR | 3 |

Q.40. Of those changes that occurred before you
came to university, how old were you when
the most significant changes occurred ?
.....years of age.
What were these changes ?

Q. 41. What religion (including denomination)
do your parents belong to ?

	<u>MOTHER</u>		<u>FATHER</u>
	1	<u>NAME OF RELIGION</u>	1
		(_____)	
		<u>NAME OF DENOMINATION</u>	
		(_____)	
(Please circle a number and fill in religion and denomination for <u>BOTH</u> mother and Father)	2	ATHEIST	2
	3	AGNOSTIC	3
	4	OTHER	4

If 'other', please specify :-

Q. 42. Would you describe your mother and father
as :-

	<u>MOTHER</u>		<u>FATHER</u>
(Please circle a number for <u>BOTH</u> Mother <u>AND</u> Father).	1	VERY RELIGIOUS	1
	2	RELIGIOUS	2
	3	NOT RELIGIOUS	3
	4	ANTI-RELIGIOUS	4

Q. 43. How frequently do your parents attend
church or religious meetings ?

	<u>MOTHER</u>		<u>FATHER</u>
(Please circle a number for <u>BOTH</u> Mother <u>AND</u> Father)	1	MORE THAN ONCE A WEEK	1
	2	WEEKLY	2
	3	ONLY OCCASIONALLY	3
	4	NEVER	4

Q.44. What is your sex and marital status ?

MALE UNMARRIED	1
FEMALE UNMARRIED	2
MALE MARRIED	3
FEMALE MARRIED	4

Q.45. How old are you?

17 YEARS OF AGE OR UNDER	1
18 YEARS OF AGE	2
19 YEARS OF AGE	3
20 YEARS OF AGE	4
21 YEARS OF AGE	5
OVER 21 YEARS OF AGE	6

Q.46. In what year of your study are you at university ?

FIRST YEAR	1
SECOND YEAR	2
THIRD YEAR	3

Q.47. Are you a full-time or a part-time student ?

FULL-TIME	1
PART-TIME	2

Q.48. Which of the following faculties do you major in, or expect to major in ?

ARTS	1
SCIENCE	2
ENGINEERING	3
FINE ARTS	4
COMMERCE	5
LAW	6

Q.49. What is your majoring subject(s) ?

Q.50. List the units you have taken, or are taking at the moment ?

Q.51. What are your living arrangements ?

LIVE IN PARENTS HOME	1
LIVE IN HOSTEL	2
LIVE IN A FLAT	3
PRIVATE BOARD	4
OTHER ARRANGEMENTS	5

If "other arrangements", please specify :-

Q.52. What is (was) the occupation of the chief bread-winner in your family? (Please be specific as possible, e.g., if the occupation is "Civil Servant", what kind of Civil Servant, or if "Tradesman," what Kind of Tradesman?)

Q.53. What is your own proposed future occupation?

Q. 54. What would you estimate to be the total annual GROSS income (i.e., before tax deductions), of your parents combined ?

BELOW ₹2,000.00	1
₹2,001-₹3,000.00	2

(continued..)

73,001-74,000.	3
74,001-75,000.	4
75,001-76,000.	5
76,001-77,000.	6
77,001-78,000.	7
OVER 78,000.	8

Q.55. Here are some questions concerning your
parents education

(Please circle a number and give number of years at high school, name of degrees etc, for <u>BOTH</u> Mother and Father)	<u>MOTHER</u>		<u>FATHER</u>	
		NUMBER OF YEARS ATTENDED HIGH SCHOOL		
		1 ATTENDED UNI- VERSITY	1	
		2 NO	2	
		NAME OF DEGREES		
		CERTIFICATES		
		DIPLOMAS, ETC.		

Q.56. Which of the following categories do you
think (or guess) most closely corresponds
to your mother's and father's political
views ?

(Please circle a number for <u>BOTH</u> Mother <u>AND</u> Father)	<u>MOTHER</u>		<u>FATHER</u>	
	1	SOCIALIST	1	
	2	LIBERAL	2	
	3	CONSERVATIVE	3	
	4	HIGHLY CONSER- VATIVE	4	
	5	OTHER	5	

If 'other', please specify :-

MOTHER _____ FATHER _____

Q.57. Which of the following categories most closely corresponds to your political views ?

SOCIALIST	1
LIBERAL	2
CONSERVATIVE	3
HIGHLY CONSERVATIVE	4
NO POLITICAL VIEW	5

If 'other', please specify :-

Q.58. What political views have you held in the past ?

Socialist	Liberal	Conservative	Highly Conser- vative	No political view.
-----------	---------	--------------	-----------------------------	--------------------------

BEFORE
YOU CAME
TO
UNIVERSITY

1ST YEAR
AT UNI-
VERSITY
(omit if
inapplic-
able)

SECOND
YEAR AT
UNIVERSITY
(omit if
inapplicable)

Would you be available for further interviewing if

301.

necessary within the next few weeks ?

YES

1

NO

2

If YES, could you please put your name and telephone number or address at which you can be contacted ?

NAME

PHONE

ADDRESS

Please add here any other information or comments you consider useful or relevant to this survey.

Thank you very much for your co-operation. I hope you found the questions interesting. I certainly look forward to analysing your answers. All that remains for you to do is to mail this questionnaire back in the stamped addressed envelope provided.

APPENDIX II

INDICATORS OF THE VARIOUS CONCEPTS OF RELIGION.

Question numbers, (q.n.) are given for each of the items, (refer to appendix I, where a copy of the questionnaire is set out in full).

1. BELIEF.

Religious belief (defined) q.n.15

Belief in God " q.n.13

Interpretation of

Christian beliefs q.n.11

Interpretation of Biblical

beliefs q.n. 12

The specific Biblical

teachings were :-

was Jesus the Son of God

the Trinity

resurrection

armgeddon

immortality

Membership in a religious group, (defined) q.n.24

Ultimate concern q.n.19

Need to believe q.n.2.

2. ATTITUDE.

Attitude towards the church	q.n. 10.
Attitude towards the Bible	q.n. 6.
Attitude towards religious education for children (defined)	q.n.9
Attitude towards God i.e., had the concept of God been replaced.	q.n. 1.

3. INTEREST.

Church related religious questions	q.n. 4.
Philosophical religious questions	q.n. 5.

4. RELIGIOUS PRACTICES.

Church attendance	q.n. 29.
Church attendance outside the formal structure of the church.	q.n. 30.
Member of Children of God Movement	q.n. 31.
Social activity associated with the church	q.n. 32.
Financial contributions towards the church	q.n.33.

Member of university religious group	q.n. 24.
Prayer, meditation, Telling beads, and other forms of spiritual exercise.	q.n. 35.
Bible reading	q.n. 7.
Read other religious books (defined)	q.n. 8.
5. RELIGIOUS EXPERIENCE.	
Religious experience	q.n. 17.
Extra-sensory contact	q.n. 14.
Drugs as a means of obtaining a religious experience	q.n. 18.
6. CONSEQUENCES OF RELIGION.	
Influence of religion on life	q.n. 27
Necessity of a personal ethical system	q.n. 51.
Influence of moral behaviour on future existence	q.n. 16.
Political beliefs	q.n. 57.

7. CHANGE IN RELIGION.

Change was measured in two ways, perceived change and cross-sectional change.

Perceived change was examined on the four main dimensions of religiosity; including items on God, attitude, church, prayer, experience and consequences (q.n. 36).

Perceived influences of change were also examined, (q.n. 38), and the perceived year when most of the change occurred (q.n. 39).

Changes before the respondent came to university were also looked at (q.n. 40).

Cross-sectional change during the years at university was assessed by comparing the responses of samples of students from different year groups on the four main dimensions of religiosity. Doubts about religious matters were also looked at (q.n. 3).

8. BACKGROUND VARIABLES.

(a) SOCIO-ECONOMIC CLASS.

A combined scale was constructed which consisted of : parents combined gross income,

occupation of the chief bread winner, and parents number of years at school and the educational level achieved.

A choice of eight levels of income were provided in the questionnaire from below /2,000.00 to over /8,000.00. These levels were subdivided into

- | | | |
|-----------------------|---|-------------------|
| (1) High | - | /8,000. and over. |
| (11) Moderately High. | - | /4,000. - /7,000. |
| (111) Moderately Low | - | /2,000. - /3,000. |
| (1V) Low | - | below /2,000. |

(q.n. 54).

The occupation of the chief bread winner in the family was ranked by means of the Congalton and Havinghurst⁸⁸ (1954) scale.

In the case where both parents worked the highest ranking occupation was chosen for inclusion in the scale. The scale was as follows:

- | | | |
|----------------------|---|----------------|
| (1) High | - | ranks 1, 2, 3. |
| (II) Moderately high | - | rank 4 |
| (III) Moderately low | - | rank 5. |
| (IV) Low | - | ranks 6, 7. |
- (q.n. 52).

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A.A.Congalton, and R.J.Havinghurst, "Congalton and Havinghurst scale status ranking of occupations in New Zealand" Aust. J. Psych., 6, 1954, 10-15.

Education was measured by two scales as follows : the first measure consisted of years at school, i.e., the number of years at primary and secondary school, the highest number of years which was achieved by either the mother or father of the respondent, was used in the scale.

- | | |
|----------------------|--------------------------------|
| (I) High | - 13 years at school. |
| (II) Moderately High | - 11 - 12 years at school. |
| (III) Moderately Low | - 9-10 years at school. |
| (IV) Low | - less than 9 years at school. |

The second measure of education was qualifications obtained, again the highest level was used by either mother or father.

- | | |
|----------------------|---|
| (I) High | - holder of a university degree or diploma, or of teachers or nursing certificates. |
| (II) Moderately high | - school certificate, university entrance, or matriculation |
| (III) Moderately Low | - 1-2 years at secondary school. |

- (IV) Low - primary school only
(q.n.55).

The respondent was ranked on each of these four scales, and an average socio-economic scale was given as follows :-

- | | |
|------------------------|-----------------------|
| (I) High | - average score of 1. |
| (II) Moderately High | - average score of 2. |
| (III) Moderately Low | - average score of 3. |
| (IV) Low | - average score of 4. |
| | |
| (b) Faculty | q.n. 48. |
| (c) Year at university | q.n. 46. |
| (d) Sex | q.n. 44. |

Here the married or unmarried category was not used in the analysis because the number of students in each category was too small.

- (e) Age q.n.45.

Six categories were used ranging from 17 and under to over 21. Again, the 17 and under category was not used in the analysis because there were too few students in this age group for it to be reliable.

(f) Religious Upbringing q.n. 21.

This item included the degree of emphasis placed on the respondents religious upbringing.

(g) Denominational Upbringing. q.n.20.

The respondent was asked whether, and what religion, including denomination he was brought up in.

(h) Discussion of Social Issues. q.n.22.

The degree of emphasis of such discussion in the respondents home of upbringing.

(i) Parental Religion and Denomination. q.n.41.

(j) Parents degree of Religiosity. q.n.42.

This was measured by the students perception of their parents religiosity.

(k) Parental Church Attendance. q.n.43.

(l) Parents Political Beliefs. q.n.56

(m) Peer-Group Influence. q.n.25,26.

The respondent was asked how many of his friends had similar beliefs to his own (q.n.25), and how much influence his peers had on his religious beliefs (q.n.26).

- (n) Part time v. Full time Student. q.n.47.
- (o) Public v. Private Education. q.n.23.
- (p) Living Arrangements. q.n. 51.
- (q) Vocational Plans. q.n. 53.

Responses were classified into nine categories : physical science, biological science, social science - including social work, humanities and fine arts, education, engineering, law, other occupations and other professional fields, e.g., the forces, nursing, research unspecified, sports instructor, and business.

Most of the background variables and religious concepts had several choice categories, usually varying in degree of intensity, or as in the case of q.n. 6, 10, and 11, from liberal to more orthodox beliefs. Most questions were also provided with an 'other' open ended response category. However, this was only included in the analysis where the findings were relevant.

APPENDIX III
THE INTERVIEW

The proposed interview schedule contained questions on contemporary events, and follow up questions for some of the more abstract questions in the questionnaire. The questions on contemporary events could be altered according to what issues were important when the interview was carried out. Such questions could be used as part of the consequential dimension, and a comparison could be made of replies to them from students at the two extremes of religiosity, i.e., pro and anti religious. The moral questions were designed for the same purpose.

A. CONTEMPORARY EVENTS.

1. What do you think should be the purpose of a university education ?

A means for gaining qualifications for a future occupation.

To teach students how to think in such a way that they would have something to contribute to whatever job they might do.

A place for gaining an education in a much broader sense, and for finding and developing ones own potentials.

2. Do you support New Zealand's involvement in Vietnam ?

Yes No Why?

3. Do you support compulsory military training ?

Yes No Why?

4. Do you support the Catholic uprising in Ireland ?

Yes No Why?

5. Are you a passivist ?

Yes No Why?

6. Do you support apartheid ?

Yes No Why?

7. Do you think political issues should come into sport ?

Yes No Why?

8. With regard to abortion, which of the following are you in favour of ?

Abortion on demand.

Abortion in cases where the physical and psychological health of the mother is in danger.

Only in cases of rape, or where having the child would be fatal for the mother.

313.

No abortion at all.

(If the respondent answers yes to any of the last 3 categories - what are your grounds for objecting to a more liberal approach ?)

9. Do you think the laws against homosexuality should be changed ?

Yes

No

Why?

(If yes - In what way should they be changed?)

10. Do you think the use of marijuana should be :

Legalized and freely available.

Legalized, but use subject to certain restrictions.

The situation remain as it is.

Stronger measures taken to restrict the use of this drug.

B. MORAL QUESTIONS.

1. Stealing is sometimes justifiable

SA

A

D

DS

Why?

2. People should try to be as honest as possible.

SA

A

D

DS

Why ?

314.

3. I have an attitude of goodwill towards other people.

SA

A

D

DS

Why?

4. I would only kill another person in self defence.

SA

A

D

DS

Why?

C. FOLLOW UP ON RELIGIOUS QUESTIONS FROM QUESTIONNAIRE.

1. Follow up on q.n.1.

Why do you think that this has taken the place of God ?

2. (on q.n. 13).

What proofs do you think there are for God's existence ?

3. (on, q.n.16).

What is the basis for your own system of morality ?

4. (on q.n. 6).

How does the Bible hold back and retard human progress ?

5. (on q.n.12).

Immortality - Do you believe that there is another form of life that exists after this one ?

Yes

No

If so, what form do you think it will take ?

Armageddon - What leads you to believe this ?

Does this belief in any way influence the way you live your life now ?

If so, in what way ?

6. (on q.n. 14).

What is this power like ?

What effect does this power have on your life, and the way you live ?

How do you think this power has such an effect ?

7. (on q.n. 15).

List the factors contributing towards your present lack of religious faith.

8. (on q.n. 17)

If so, what age were you ?

Describe what it was you experienced. Why do you think you had such an experience ? What

effect did it have on your life ?

9. (on q.n.19).

These questions concern me above all other issues in my life.

There are other issues that concern me more, but these questions are still important to me.

These questions are of some concern for me, but other issues are far more important.

What function or purpose do these beliefs have for you ?

Do you belong to a group who share similar beliefs ?

Does your group have any activities, rituals, etc., whereby these beliefs are affirmed ? If so, what form do they take ?

10. (on q.n. 35).

What do these spiritual exercises achieve for you ?

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